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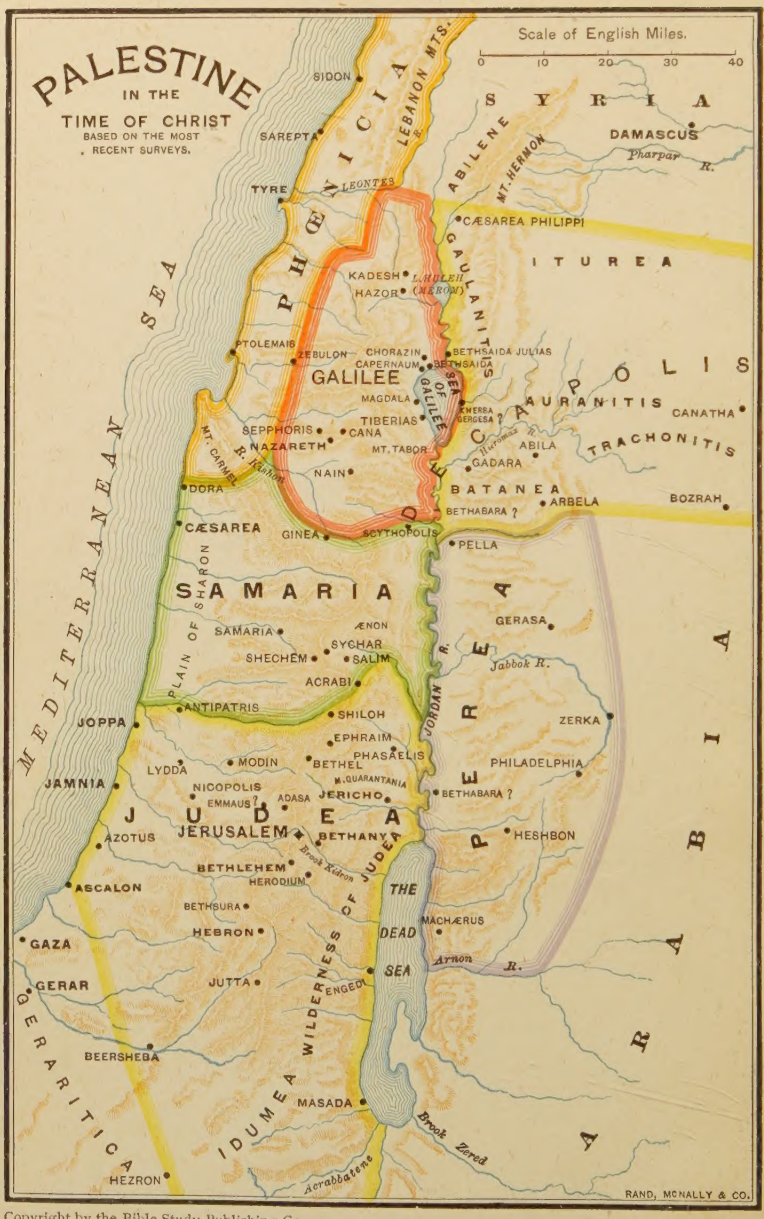

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CONSTRUCTIVE BIBLE STUDIES

EDITED BY

WILLIAM R. HARPER AND ERNEST D. BURTON

THE LIFE OF CHRIST

BY

ERNEST DEWITT BURTON
AND
SHAILER MATHEWS

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THE LIFE OF CHRIST

AN AID TO HISTORICAL STUDY AND A CONDENSED COMMENTARY ON THE GOSPELS

BY
ERNEST DEWITT BURTON
AND
SHAILER MATHEWS
PROFESSORS IN THE UNIVERSITY OF CHICAGO

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PREFACE.

In the preparation of this volume we have had specially in mind the needs of students in Academies and Colleges, and in the advanced classes of Sunday schools. It is our hope in some measure to promote the thorough, systematic study of the Bible, and in particular the historical study of the gospels along such lines as are ordinarily followed in constructive historical work. Such study has, we are convinced, a proper place in the curriculum of every Academy and College. The reasons which in the past have denied to the Bible and to biblical history what was freely granted to other ancient classics and to other ancient history are rapidly ceasing to exist, and the day must soon come when trustees and faculties will see their way to respond to the demand already made by students for thorough instruction in the Bible. Of the proper spirit and aim of such study we speak on a later page.

It is not less firmly our conviction that the Sunday school should have a curriculum of study as carefully and as intelligently graded as any other school, and that this curriculum should include a thorough course in biblical history. Such a course, covering both the Old Testament and the New, dealing with teachings as well as events, and recognizing relations of events as well as mere facts, should occupy not less than three or four years. The present work has been prepared with the thought that it should constitute the middle third of such a course in biblical history, properly following a thorough study of Old Testament history, and itself to be followed by a study of the history of the apostolic church.

CONTENTS.

Suggestions to teachers 5
INTRODUCTION.— Palestine during the last two centuries before Christ 9

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

FROM THE BIRTH OF JESUS UNTIL THE COMING OF JOHN THE BAPTIST.

CHAPTER I.—The sources of our knowledge of the life of Jesus; the origin and purpose of the gospels 17
CHAPTER II.—The birth of John the Baptist and of Jesus 28
CHAPTER III.—The childhood and youth of Jesus 42

PART II.

THE OPENING EVENTS OF CHRIST'S MINISTRY.

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM.

CHAPTER IV.—The herald of the new era. The ministry of John the Baptist . 49
CHAPTER V.—The baptism and temptation of Jesus 56
CHAPTER VI.—The beginnings of faith in Jesus 61

PART III.

THE EARLY JUDEAN MINISTRY.

FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE.

CHAPTER VII.—The beginning of Christ's work in Jerusalem 67
CHAPTER VIII.—Jesus in Judea and Samaria 72

PART IV.

FIRST PERIOD OF THE GALILEAN MINISTRY.

FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE.

CHAPTER IX.—The beginning of Christ's work in Galilee 79
CHAPTER X.—Hostility of the scribes and Pharisees to Jesus 87

PART V.

SECOND PERIOD OF THE GALILEAN MINISTRY.

FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE.

CHAPTER XI.—The choosing of the Twelve and the sermon on the mount . . 97
CHAPTER XII.—A preaching tour in Galilee 109
CHAPTER XIII.—Further conflict with the scribes, and teaching concerning the kingdom 116

CHAPTER XIV.—A chapter of miracles in Galilee 125
CHAPTER XV.—Further evangelization in Galilee 130
CHAPTER XVI.—The crisis at Capernaum 136

PART VI.

THIRD PERIOD OF THE GALILEAN MINISTRY.

FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE FOR JERUSALEM.

CHAPTER XVII.—A northern journey and a brief stay by the Sea of Galilee. . 147
CHAPTER XVIII.—A journey to Cæsarea Philippi; Peter's confession and the transfiguration 152
CHAPTER XIX.—Teachings concerning humility and forgiveness 162
CHAPTER XX.—Discourses at the Feast of Tabernacles 169

PART VII.

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM.

CHAPTER XXI.—The departure from Galilee and the mission of the Seventy . . 176
CHAPTER XXII.—The healing of the man born blind, and other events in Jerusalem 181
CHAPTER XXIII.—Discourses in Perea 189
CHAPTER XXIV.—Discourses in Perea (continued) 196
CHAPTER XXV.—The raising of Lazarus, and its effect on the Jews 201
CHAPTER XXVI.—Further teachings in Perea 204
CHAPTER XXVII.—Closing events of the Perean ministry 207
CHAPTER XXVIII.—In Jericho and Bethany 215

PART VIII.

THE PASSION WEEK.

FROM THE FINAL ARRIVAL IN JERUSALEM UNTIL THE RESURRECTION.

CHAPTER XXIX.—The triumphal entry and the cleansing of the Temple. . . 219
CHAPTER XXX.—Conflict with the Jewish rulers, foreshadowing the end . . . 225
CHAPTER XXXI.—Jesus' last words in the temple 233
CHAPTER XXXII.—Jesus' prediction of the end of the nation, and the plot of his enemies 237
CHAPTER XXXIII.—Jesus' last day with the disciples 243
CHAPTER XXXIV.—The arrest, trial, and death of Jesus 257

PART IX.

THE FORTY DAYS.

FROM THE RESURRECTION UNTIL THE ASCENSION.

CHAPTER XXXV.—The appearances of Jesus after his resurrection 273
Index of names and subjects 297
Index of passages 299

SUGGESTIONS TO TEACHERS.

We beg leave to call the attention of teachers and pupils to certain features of the method involved in the plan of this volume.

1. It demands, first of all, *a mastery of the facts of the Scripture narrative.* The pupil is brought face to face with the gospels, which are the principal — almost the only — sources of knowledge for the life of Jesus that are now accessible to us. The first duty of an historian is the mastery of his sources. Nothing should be allowed to take the place of this, or to crowd it out. Whatever else a course of study based on this book may or may not accomplish, it will be largely a failure if the student fails to acquire as a permanent possession the gospel narrative of the life of Jesus.

2. It demands *interpretation of the Scripture material;* not, indeed, exhaustively thorough interpretation; time and space do not permit this; but such an interpretation as is needed for a reasonably thorough historical study. Let teacher and pupil deal with the material in an interpretative spirit, always asking as they study it: What is the actual meaning of this? For what thought in the mind of the writer or speaker did these words stand? What did he mean by them to convey to others? It is with the purpose of facilitating interpretation that most of the material contributed by us is inserted. Most of the remainder is intended to furnish historical data not derivable directly from the gospels, but needed for purposes of interpretation and historical construction.

It is mainly with the same end in view, and specifically in order to give definiteness to the student's work, that the Questions and Suggestions for Study are inserted. We regard the use of these questions (or better ones which the teacher may substitute) by pupils in studying and by teachers in teaching as almost indispensable to the successful employment of the plan of study which is here outlined. *Especially important is it that the questions marked with * shall be answered in writing.* We earnestly recommend that teachers who use the lessons receive the papers containing these answers from the pupils, correct them carefully, and return them to the students. The reading of the answers in the class may or may not be wise.

3. The book is constructive in its aim, or, to speak more accurately, *it aims to encourage the student to do constructive work.* Out of the Scripture material, rightly interpreted, he is encouraged to construct for himself a "Life of Christ" which, though necessarily only a sketch or foundation, shall be, as far as it goes, true to the sources and the facts. It may be beyond the ability of some pupils to do this constructive work; others may, perhaps, be unable to give the necessary time; but, unless insuperable obstacles of this kind exist, this part of the work ought by no means to be neglected. Personal experience convinces us of the high utility of the method.

4. The book is not divided into lessons, but into chapters. The limits of these chapters have been determined, not by the amount of work which we suppose can be assigned for a lesson, but by the nature and relations of the material itself. Teachers are advised to assign lessons according to their judgment of the ability of their pupils to do the work, always including with the paragraphs assigned for study the questions which pertain to them. Certain portions of the book, usually so designated, the student should be expected to read, but not held responsible for reciting. Others, printed in fine type, are for the teacher rather than the pupil.

5. The book is intended to facilitate a thorough historical study of the life of Jesus, and through this it is our hope that it may contribute to the religious well-being of those who use it. Were it not for this hope, not one page of the book would have been written. Recognizing that biblical study and instruction have their highest end in the cultivation and development of the moral and religious nature, and believing that the study of the life of Christ is in a preëminent degree useful for this purpose, we have taken up this work in the hope that through the use of it many young men and women "may believe in Jesus Christ the Son of God, and believing may have life in his name." But we have not for this reason felt it necessary to append to each chapter a list of religious lessons. The benefit to be gained from this study is not to be reaped at the end of each day's work. It will come through the larger knowledge of Jesus which the study will give, and the true fellowship with God to which such knowledge will lead those who have open minds and teachable spirits.

BOOKS ON THE LIFE OF JESUS AND KINDRED TOPICS.

ON NEW TESTAMENT TIMES.

SCHÜRER, *The Jewish People in the Time of Jesus Christ.* Div. I, 2 vols.; Div. II, 3 vols. New York: Scribner's. $8.

MATHEWS, *A History of New Testament Times in Palestine.* New York: Macmillan. $0.75.

FAIRWEATHER, *From the Exile to the Advent.* New York: Scribner's. $0.80.

EDERSHEIM, *Jewish Social Life.*

SEIDEL, *In the Time of Jesus.* New York: Randolph. $0.75.

RIGGS, *History of the Jewish People During the Maccabean and Roman Periods.* $1.25.

INTRODUCTION TO THE GOSPELS.

WEISS, *A Manual of Introduction to the New Testament* (Fourth Division). 2 vols. New York: Funk & Wagnalls. $4.

BURTON, *A Short Introduction to the Gospels.* Chicago: University of Chicago Press. $1.

GLOAG, *Introduction to the Synoptic Gospels.* New York: Scribner's. $2.

LIVES OF JESUS.

EDERSHEIM, *The Life and Times of Jesus the Messiah.* New York: Longmans, Green & Co. $2.

FARRAR, *The Life of Christ.* New York: Dutton. $1.50.

ANDREWS, *The Life of Our Lord.* New York: Scribner's. $2.50.

GILBERT, *The Student's Life of Jesus.* New York: Macmillan. $1.25.

STALKER, *Life of Jesus Christ.* New York: Scribner's. $0.60.

PRESSENSÉ, *The Life of Christ.* New York: Eaton & Mains.

HANNA, *Life of Christ.* Various editions.

RHEES, *The Life of Jesus of Nazareth. A Study.* New York: Scribner's. $1.25.

SANDAY, article "Jesus Christ" in HASTINGS, *Dictionary of the Bible.*

INTRODUCTION.

PALESTINE DURING THE LAST TWO CENTURIES BEFORE CHRIST.

REMARK.—This Introduction may be omitted by the younger of those pupils who use these studies, or assigned for reading only, according to the judgment of the teacher.

¶ 1. **Judea before the Rise of the Maccabees.** — When Alexander the Great died, his vast empire was divided among his generals, and after years of fighting there finally emerged four strong kingdoms, or, as some call them. empires. Of these the two strongest were Egypt and Syria. Palestine lay between these two states, and as all the great roads ran through it, and as it was certain to be very important in the case of war, to say nothing about its tribute, each state endeavored to hold it. So Judea, a small part of Palestine, was thrown back and forth between them. It was altogether too small and weak to make any objection, and it paid its tribute of twenty talents to Egypt or Syria, as the circumstances demanded, or even divided it between them. At last, however, in 198 B. C., Antiochus III., the Great, finally got possession of the entire region, and Judea was firmly in the power of Syria.

At this time Judea seems to have had no army, no great wealth, a territory no larger than a fair-sized American county (since Galilee, Samaria, and the east-Jordan regions did not belong to it), and no city except Jerusalem. It not only centered about Jerusalem, but it might be said that Jerusalem was Judea, just as the Roman empire was once nothing but the city of Rome and the fields about it. Its very government was that of Jerusalem. For although the high priest was at the head of the state, he was assisted by the town council or senate of Jerusalem. Just how the members of this body — who were called elders or presbyters — were chosen we do not know, but very likely they were the heads of the most important families. This senate was the highest court, but it also made such laws as were needed; and, together with its presiding officer, the high priest, administered the government. By the time of Jesus this senate had lost some of its powers and had become somewhat different in character. It was then known as the Sanhedrin. Probably each village had also its local council and headman, but all important matters would be directed by the senate of Jerusalem. So it is clear that whatever history Judea

should ever make would have to be centered around its sacred capital, where its high priest presided over the priests in the great temple and over the elders in the senate.

Now, this close union of religion and politics was to have very important results. For if one were touched, the other would be, too, and if the Jews should be suspected of being untrue subjects of Syria, a part of their punishment would almost certainly fall upon their religion. And this is what actually happened. Antiochus Epiphanes, the son of Antiochus the Great, came to the throne of Syria in 175 B. C. Almost immediately he became involved in war with Egypt. He made expedition after expedition against that country, but each time was prevented by the interposition of the Romans or by some defeat from gaining a complete victory. In the course of these campaigns he became convinced that the most religious people among the Jews — the scribes and their disciples, or, as they were also called, *the Pious* — were more friendly to Egypt than they were to him. So he determined to punish them. He sacked Jerusalem, broke down its walls, and carried off all the sacred vessels from the temple. But this was not the worst. He determined to break down the Jewish religion, since he regarded it as the one thing that kept the Jews from becoming good subjects of Syria. Being a rash, impulsive man, he went about this work very savagely. A great many of the Jews, especially the priests and members of the rich families, had for a number of years been growing lax in their worship of Jehovah, and were beginning to live like the heathen. Now, Antiochus Epiphanes said, *all* Jews must give up Jehovah and their copies of the laws of Moses, and stop obeying them on penalty of death. He thought by destroying the Jewish religion he could make better citizens of the Jews. He sent out officers to see that the Jews obeyed him, and many of the party of the Pious were killed or forced to hide in caves in the mountains. The temple in Jerusalem was desecrated, and a pig was sacrificed to Zeus upon an altar built upon the great altar of burnt sacrifice.

¶ 2. **The Revolt of the Maccabees and the Pious.** — But other people than the Pious refused to join in this attempt to destroy Judaism, preferring death to heathenism. Among them was an old priest by the name of Mattathias, who, with his five sons, lived at a little town on the edge of the Judean hills, called Modein. When the king's officer came to Modein to make its citizens worship heathen gods, Mattathias killed him, and then fled with his sons and some of his friends to the

mountains. There they were joined by bands of the Pious and other Jews, and began a revolt against the Syrians. Mattathias died in a few months, and his son, Judas Maccabæus, succeeded him as head of the movement. He was such a famous warrior that he gave his name (which means "hammer") to all those of his relatives who succeeded him, although, more properly perhaps, instead of Maccabeans, they should be called the Asmoneans, after a distant ancestor.

Under the leadership of Judas (165–161 B. C.) the religious war resulted in a number of victories over the Syrian forces. Jerusalem was safely recovered — all except the citadel, which held a Syrian garrison — and the temple was reconsecrated with a great celebration in December, 165. Then came reverses, and for a short time the Pious separated from Judas, who wished to continue fighting, and accepted a high priest and a treaty offered them by Syria. But it was only a short time before they saw the need of further fighting, and Judas was again a popular and victorious leader, restoring order to the state and protecting the Jews throughout Palestine. The Syrians were again defeated during the absence of Antiochus in Persia, and it looked as if Judas might possibly lift his country into real independence, when he again lost the confidence of the Pious by making a treaty with Rome. When the Syrians came upon Judea in great force the small band which remained true to Judas was defeated, and he himself was killed in the battle of Alasa, 161 B. C.

¶ 3. **The Rise of the New Theocracy of Judea.**— But the death of Judas did not check the revolt headed by the sons of Mattathias. Jonathan (161–143 B. C.) took up the work, and by a series of fortunate battles and other circumstances got himself recognized by Syria as a sort of legalized outlaw chief, with headquarters at Michmash. From this camp he carried on a rough warfare against the Jews who sympathized with heathenism, and gradually became the most important man in the little country. But greater things were waiting for him. Each of two rival claimants for the Syrian throne, Alexander Balas and Demetrius I., wished his support and made him great promises. Jonathan sided with Alexander Balas, and was made high priest and military commander of Judea, his brother Simon being made military governor of the maritime plain. From this time Judea grew increasingly independent of Syria, for although Jonathan did not succeed in driving the Syrian garrison from the citadel in Jerusalem, the disorders in the Syrian empire enabled him to refuse to pay tribute and really to conduct

the state according to his own plans. At the same time the Jews began to recover from their heathen sympathies, and to regard devotion to the law of Moses as of the utmost importance. When Jonathan was treacherously killed by one of the Syrian pretenders, his brother Simon (143–135 B. C.) succeeded him and reaped the advantages of his diplomacy and military skill. Under Simon Judea practically, though not formally, threw off all allegiance to Syria. The Syrian garrison was forced to surrender the citadel in Jerusalem. The high-priesthood was made hereditary in Simon's family, coins were struck bearing his name, and legal documents were dated from his accession.

John Hyrcanus (135–105 B. C.) succeeded his father Simon, and under him the state reached its greatest prosperity. It included nearly all of Palestine except northern Galilee, it was an ally of Rome and Sparta, and John maintained a body of mercenary soldiers. We can see that it was becoming a monarchy, notwithstanding the fact that John Hyrcanus was high priest and was not called a king. Not all the leading men of Jerusalem approved of these changes, in which religion was being made subordinate to politics, and the most religious Jews, whose fathers and grandfathers had belonged to the party of the Pious, opposed the high priest. They were known as the Pharisees, or Separatists, because they wanted Judea to make no foreign alliances and to devote all its energies to keeping itself aloof from everything that was defiling, *i. e.*, not Jewish. At first John Hyrcanus sided with them, for they and their ancestors had always been the chief reliance of his house. After a few years, however, when he came to see how narrow they were, he changed to the Sadducees, or liberal party, whose fathers had been among those that had favored the introduction of Greek customs, but who themselves were not at all in favor of heathenism. They were not nearly as religious as the Pharisees, nor so devoted to the laws of Moses, but were more ready to fall in with John's projects. The Pharisees never forgave the Maccabean house for deserting them, and under the son of John Hyrcanus opposed the new order of things very fiercely. But it cannot be denied that the change at first was very beneficial to Judea.

¶ 4. **The Struggle of the Pharisees with Monarchy and the Sadducees.** —When John Hyrcanus died there came to the throne his son Aristobulus, who conquered northern Galilee, and first of all his family called himself a king. But he reigned only a year (105–104 B. C.), and was followed by his most energetic but rough brother Alexander Jannæus

(104–78 B. C.). He was a prodigious warrior, and seems to have cared very little that he was high priest as well as king. So obnoxious did he become to the Pharisees that they organized a revolt against him, and for several years Judea was swept by a desperate civil war, in which the Pharisees even brought in foreign troops to aid them. But Alexander at last conquered, and many of the Pharisees and their friends who did not flee to Egypt were executed. Thus monarchy was finally established in place of a theocracy, and the Sadducees got possession of the high-priesthood as well as of the state. Alexander carried the boundaries of Judea almost as far as had the great Solomon, and probably during his reign the very interesting book of First Maccabees was written. At his death the kingdom was very prosperous, but his widow, Queen Alexandra (78–69 B. C.), who succeeded him, thought it best to look to the Pharisees for support, and thus the germs of civil war between them and the Sadducees were preserved. When she died, hostilities immediately broke out again. Her son, Hyrcanus II., was a Pharisee and really should have been king, but he was defeated by Aristobulus II., his Sadducean brother. Civil war raged for years, until at last both parties applied to the Roman general Pompey for his decision. He favored Hyrcanus II., but Aristobulus refused to abide by Pompey's decision, and so Judea was again involved in foreign war. Of course the Romans conquered, and in 63 B. C. Jerusalem was captured by Pompey, and the Jews became subject to Rome, and never again became independent except during the few months of the great rebellion, 66–70 A. D. Pompey made Hyrcanus II. high priest, but did not allow him to be king. In fact, most of the administration of the state was in the hands of a very keen, able man, Antipater, who was not a real Jew, but an Idumean, and who had been for some time the chief adviser of the weak Hyrcanus II.

¶ 5. **Herod the Great.**—This condition of affairs lasted for several years, Antipater being aided in the government by his two sons, Phasael and Herod. The Jews, especially the members of the Sanhedrin, as the senate of Jerusalem was now called, hated Herod most heartily, since he was very severe in maintaining order in Galilee. But when Antipater was killed by a rival, it looked as if his sons might succeed him in the control of Hyrcanus II. and the state, but Antigonus, the son of Aristobulus II., invited the Parthians to come to aid him in getting possession of the throne he believed to be properly his. Phasael was captured and committed suicide. Hyrcanus II.

also was captured, and, after having his ears cut off, so that he could never again be high priest, was sent to Babylon, and Herod was forced to flee. He finally got to Rome, where Antony and Octavius had him appointed king of Judea, and he hurried back to win his kingdom. It was a long struggle he had with Antigonus, but at last he was victorious, and, having married Mariamme, one of the few remaining Maccabees, established himself as king over all Palestine.

Herod was an unscrupulous man, but for many years (37–4 B. C.) he ruled Judea probably better than any of his successors. He maintained peace on the frontier and peace within his kingdom. His subjects seldom loved him, but they never rebelled against him. He was a great builder, not only of temples and colonnades in heathen cities, and public buildings at Jerusalem, but of entire cities as well. Chief among these latter was Cæsarea, which afterward became the Roman capital of Judea. In his treatment of the Jews themselves Herod mingled severity and generosity. He put down disorders very cruelly, but in time of famine he remitted taxes, and even sold his gold dishes to buy food for his people. The Pharisees did not like him, and among his last acts was an order to punish some of them terribly. He also deposed and appointed high priests in a most arbitrary way. Yet, in order to secure the good-will of the priests and the people at large, he rebuilt the temple with great magnificence, and surrounded it with huge pillars and marble courts. During the earlier and later years of his reign he was especially anxious about making his position as king secure, and executed every person he thought might prove a dangerous rival. Among his victims were Hyrcanus II., his own wife Mariamme, and her mother and brother, his own uncle, and three of his sons. When he died the people were ready for revolt, and begged Augustus not to appoint any more kings, but to let the government be what it had been so long before, a theocracy, with the high priest and the Sanhedrin at its head.

¶ 6. **Palestine after the Death of Herod I.**— But Augustus paid no attention to this request, and divided the kingdom of Herod, according to the king's will, between his three sons. Archelaus had Judea, Samaria, and Idumea, until he was removed for bad government in A. D. 6, when his territory was made into the Roman province of Judea. Herod Antipas had the tetrarchy of Galilee and Perea. Herod Philip had another tetrarchy composed of a number of small territories lying to the east of Galilee. These were the three political

divisions of Palestine during all the lifetime of Jesus save the first few months.

¶ 7. References for further Study.

The greatest work is that of SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. I, Vols. I, II. Smaller books are: WADDY-MOSS, *From Malachi to Matthew;* MATHEWS, *A History of New Testament Times in Palestine;* FAIRWEATHER, *From the Exile to the Advent;* RIGGS, *History of the Jewish People During the Maccabean and Roman Periods.*

NAZARETH

Part I.

THE THIRTY YEARS OF PRIVATE LIFE.

CHAPTER I.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS: THE ORIGIN AND PURPOSE OF THE GOSPELS.

[1] §1. **Prologue of John's Gospel.** **John 1:1–18.**

§2. **Preface of Luke's Gospel.** **Luke 1:1–4.**

Remark.—This chapter, dealing as it does with matter of great importance, but of some difficulty also, may wisely be omitted by the younger of those pupils for whom these studies are intended, or assigned for reading only. Here, as always, there is room for the exercise of the teacher's good judgment.

¶ 8. **Notes on §1, John 1:1–18.**—These verses, commonly called the prologue of the gospel of John, are not, strictly speaking, a part of the gospel narrative of the life of Jesus on earth. They are an attempt of the evangelist to bring his own conception of Jesus into relation with certain ideas about the relation of God to the world which were current among some of those for whom he wrote his gospel. To many people of ancient times it seemed impossible to suppose that God could have anything directly to do with the world. Matter—the material of which the world is made—they thought was in itself evil, and, therefore, a good and perfect God could not have created it, and could not deal in any way directly with the world. But since it was necessary to suppose that all things came ultimately from God, they imagined that in creating the world and communicating with it God acted through an intermediate being or beings, though these were generally so vaguely conceived of that they could scarcely be called beings at all. For these beings one of the favorite names was "Word," a word being that through which a being acts and makes himself known to others. But none of these beings, if indeed they could be called "beings,"

[1] These section titles were, by permission of the publishers, Silver, Burdett & Co., reprinted from the *Harmony of the Gospels for Historical Study*, by Wm. Arnold Stevens and Ernest DeWitt Burton, first edition, 1894, and are retained with the consent of Charles Scribner's Sons, publishers of the revised edition, 1904.

were or could be definitely known. They were creations of the imagination, devised to bridge the gap between God and the world, including the world of men. In fact, however, instead of bringing God nearer to men, they only put him farther off.

To all such ideas the writer of this gospel was opposed. He believed in a God near at hand, who had always been revealing himself to men and who had now made the crowning revelation of himself through Jesus Christ. He would put no being between God and the world save the "Word," who did not by so much as one step remove God from the world, being himself a perfect and true expression of God, through whom God has come into real relation with the world, and through whom men could truly know God.

If these things are kept in mind as we read the evangelist's prologue, we shall see that he emphasizes especially these thoughts: The Word of God, he through whom God has expressed himself to the world, is one who perfectly reveals God; he was "in the beginning;" as far back as thought can go he was already there; existed, moreover, in "fellowship with God;" was himself "God." All things that are came into existence through him; he is the sole and only agent of creation; he has always been in the world, giving light to men; they have tried to shut out the light, but have never wholly succeeded; the light has gone on shining, giving light to every man that comes into the world, and life to all that receive him, who thus become sons of God. And now indeed he has become man, and we have seen his glory, revealing to us truly, as an only son reveals a father, the glorious nature of God.

Thus in place of a vague, obscurely conceived "Word," scarcely a being at all, and certainly wholly unknown, the evangelist puts the real historical person Jesus, affirms of him all, and more than all, that others had said of the imaginary "Word." In place of a series or group of such beings he puts the *one* "Word," himself God, who in Jesus Christ was become man.

The references to John the Baptist in vss. 7, 8, 15 are probably intended to correct or oppose the view held by some that John the Baptist was the real Messiah. The evangelist gives to John a place of high honor as a witness to the true light of the world, but denies that he was the light, and quotes the words of the Baptist himself to show that he regarded himself as inferior to Jesus.

These verses of the prologue are prefixed to the gospel somewhat

as a modern writer puts a preface or an introduction to his book. They stand before and somewhat apart from the narrative of the book, and are designed, by the use of words which were familiar to those who would read the book, to set forth a true conception of Jesus as the one mediator between God and the world, the Word of God become flesh.

This prologue serves to illustrate one important fact about our gospels, viz., that they were written to meet the needs of particular classes of people, and were shaped somewhat by this purpose.

We have in the four gospels four pictures of Jesus, differing from one another, partly because of the differences in the men that wrote the gospels, but not less because of the differing needs of the people for whom they were severally written. The better we understand for what readers each evangelist wrote, and what he wished by his gospel to do for them, the more perfectly can we understand their books and the Jesus of whom they write. See below, ¶¶ 10–13.

¶ 9. **Notes on § 2, Luke 1:1–4.** — These verses, commonly called the preface of Luke's gospel, should be read very attentively. They contain the only distinct statement by a gospel writer of the material which he had at his command, and the method in which he worked in producing his book. John 20:30, 31 is the only other passage in which a gospel writer states what his purpose in writing was. These verses (Luke 1:1–4) imply several facts of great interest: (*a*) When Luke wrote, there were already many other gospels in existence. (Of these no more than two at most, Matthew and Mark, are still in existence, and even Matthew may have been written later than Luke.) (*b*) These gospels were based upon the testimony which the personal companions of Jesus had borne (doubtless orally) concerning the deeds and words of Jesus; but those of which Luke speaks were written, not by these eyewitnesses themselves, but by those who had received their testimony. (*c*) Luke counts himself, not among the eyewitnesses, but among those to whom the eyewitnesses had reported the deeds and words of Jesus. He implies, therefore, that he wrote not from personal knowledge, but had at his disposal both the oral testimony of the eyewitnesses and numerous written gospels. (*d*) He had carefully studied out the whole history, that he might write down only what was true, and that in an orderly narrative. (*e*) Theophilus, for whom he wrote, had already been taught (orally) concerning these things. This was probably a custom of this time. (*f*) Luke's purpose in

writing was to give to Theophilus — perhaps he had in mind many others situated as Theophilus was — a firm basis for historical knowledge concerning the life of Jesus.

It is clear, therefore, that when Luke wrote, a considerable time had elapsed since the life of Jesus — perhaps a generation, forty years or more; that in this time there had been considerable writing of gospels on the part of Christians; that our four gospels are the survivors of a larger number that once existed, but that much of that which was contained in these early gospels has probably been taken up into the gospels we have, especially Luke's. It would be extremely interesting if we could now recover these oldest gospels, but it is possible that they would add but few to the facts about Jesus that we now possess in the gospels we have.

¶ 10. **The Gospel of Mark.** — The gospel which stands second in order in our Bibles is the shortest, the simplest, and probably also the oldest of the four. It has no prologue, like John's; no preface, like Luke's; no story of the infancy of Jesus, as have Matthew and Luke; but, after a very brief sketch of the work of John the Baptist, goes on to tell the story of Jesus' public ministry, dwelling here especially on his deeds and reporting his discourses much less fully than any of the other three. It is the majestic figure of Jesus, as he walked and worked and taught among men, that has impressed the writer, and it is this that he seeks to bring before his readers. "Power" has often been said — and justly — to be the keyword and thought of the gospel. Though undoubtedly written, like all the other gospels, to kindle or encourage faith, it does not do so by set argument, and even in aim it is less distinctly argumentative than the other gospels. What the writer knows of the life of Jesus he tells with simple directness, confident, apparently, that it cannot fail to make its own powerful impression. In its scope and in its conception of Jesus it reminds one of the words of Peter in Acts 1 : 21 : "All the time that the Lord Jesus went in and went out among us, beginning from the baptism of John unto the day that he was received up;" and in Acts 10 : 38 : "Jesus of Nazareth, how that God anointed him with the Holy Spirit and power : who went about doing good, and healing all that were oppressed of the devil, for God was with him."

The Mark to whom from early times the gospel has been ascribed is doubtless the John Mark mentioned in Acts 12 : 12, 25; 13 : 5, 13; 15 : 37, 39; Col. 4 : 10; Philem. 24; 1 Peter 5 : 13; 2 Tim. 4 : 11. Very

ancient tradition affirms a connection of the apostle Peter with this gospel; and it is more than likely that Mark derived a considerable part of his material from what he had heard Peter tell concerning Jesus. How much Mark may have known of his own knowledge, or whether any of his material came from other sources, we cannot tell.

The gospel was probably written before, but not long before, 70 A. D.

¶ 11. **The Gospel of Matthew.**—Of all our four gospels Matthew has the most distinctly Jewish tone and color. Apart from any tradition respecting its author, the gospel itself would show us that it was written by a Jew and for Jews. Notice its very first phrase, "The book of the generation of Jesus Christ, the son of David, the son of Abraham;" its frequent references to the fulfilment of Old Testament prophecies (1:23; 2:6, 15, 17, 18, 23, etc.); its use of Jewish names, such as "the holy city" (4:5), "the lost sheep of the house of Israel" (10:6; 15:24), and numerous other indications scattered through the gospel. It is evidently the purpose of the writer to confirm the faith of his fellow Jewish Christians in Jesus as the Messiah foretold in prophecy, and in particular to convince them that by the Jews' rejection of this Messiah, who came first of all to them, and, so far as his own work was concerned, to them alone, they had lost their place of preëminence in the kingdom, and the kingdom had became a kingdom for all nations, the old national limitations and the distinctive Jewish institutions being no longer in force. The true Jew must, accepting Jesus as Messiah, become a Christian, and take his place in the kingdom that was no longer exclusively Jewish. The book that begins strictly within the circle of Jewish thought, setting forth Jesus as the son of David and the Christ of prophecy, ends with the great commission of the Messiah, rejected by his own nation: "Go make disciples of all the nations."

Of Matthew the apostle the New Testament gives us very little account beyond the fact that he was a publican when Jesus called him to follow him (Matt. 9:9; 10:3). An early Christian writer tells us that "Matthew wrote the sayings [of the Lord] in Hebrew." But almost from the first Christians generally used not this Hebrew gospel, but the (Greek) gospel which we have today. Some scholars suppose that the Greek gospel was simply a translation of the Hebrew book, but others think — and this seems on the whole more probable — that the Hebrew book consisted mainly of the sayings or discourses of Jesus, and that the Greek gospel, our present Matthew, was, so to speak,

a second and enlarged edition containing the contents of the original gospel, and also other material derived from sources such as those of which Luke speaks in his preface. The new book naturally retained the name of the old, and has borne that name from very early times till now.

Many of the narratives in Matthew are found in nearly the same words in Mark, though not infrequently the order of events is different in the two gospels. It is probable that in these cases the narrative in Matthew is derived from Mark, the change of order being usually due to a desire to bring the narratives into connection with teachings which they illustrate, or to bring teachings on the same subject together. For this reason in studying the life of Christ we usually follow Mark's order in preference to Matthew's.

Our gospel of Matthew was probably published not many years after the gospel of Mark.

¶ 12. **The Gospel of Luke.**—The Luke whose name our third gospel bears is undoubtedly the beloved physician whom the apostle Paul mentions in Philem. 24; Col. 4:14; 2 Tim. 4:11. These passages show him to have been a companion and fellow-worker of the apostle. If, as is generally believed, he was present wherever he uses the pronoun "we" in the Acts narrative, then Acts 16:10–40; 20:6; 21:17; chaps. 27, 28, also tell us of journeys which he took with the apostle.

The preface of Luke (see ¶ 9) prepares us not to expect a distinct argumentative purpose in his gospel, such as we find in Matthew. His aim was to tell as completely as the material accessible to him permitted the story of Jesus' life, and this that he might furnish to Christians trustworthy information concerning that life as a whole, rather than to prove any particular proposition concerning him. In both respects the book corresponds with this expectation. Like Mark in the absence of any specific argumentative purpose, it approaches more nearly to Matthew in its fulness of narrative, beginning with the story of the infancy and ending only with the ascension of Jesus.

Yet the gospel is not wholly without a distinctive character of its own. Emphasizing the *power* of Jesus less strongly than does Mark, it presents what may perhaps be called in a very broad sense the *social* side of his life and teachings more emphatically. The intimate relation of Jesus with mankind, in the family, in the Jewish church, and in the state; his subjection to the law, Jewish and Roman; his obedience to parents; his friendship for the publicans and sinners,

for all however low or poor — these things appear in Luke as in no other gospel. In his teachings, too, as reported in the third gospel, he emphasizes the duty of men in their relation to one another, and the universality of these relationships. As he is the brother and Savior of all, so he teaches also that they are to be friends and helpers of one another, ignoring the lines that separate Jew from Gentile, Pharisee from publican, man from woman.

Among the gospels already in existence when Luke wrote (see ¶ 9) Mark's was doubtless one; as between Matthew and Mark, so also between Luke and Mark there are many parallels, *i. e.*, accounts of the same event in nearly the same words, and it is probable that in these cases Luke as well as Matthew drew from Mark. Other sources Luke also had, but we cannot name them with certainty. They must have been in part the same as Matthew's, since in addition to the passages that are found in all three gospels there are a number which are found in Matthew and Luke, though not in Mark. He testifies that he scrutinized them all with care (1 : 3).

This gospel was probably put forth about the same time as Matthew's, say in the vicinity of 80 A. D.

¶ 13. **The Gospel of John.**—The prologue of this gospel (see ¶ 8) indicates that the author wished to oppose certain false ideas of God's relation to the world, and to maintain the uniqueness and all-sufficiency of the revelation of God in Christ. In John 20 : 31 we read: "But these are written that ye may believe [*i. e.*, continue to believe] that Jesus is the Christ, the Son of God, and that believing ye may have [*i. e.*, continue to have] life in his name." From these words it is evident that the gospel was written to maintain the faith of the readers in Jesus as the Christ, the Son of God, and so also their spiritual life in him. We judge, therefore, that those for whom the gospel was specially intended were in danger of being led away from faith in Christ by these false conceptions of God's relation to the world — conceptions which belittled the work of Christ as mediator between God and men, or excluded it altogether — and that the gospel was written to counteract their influence and maintain the faith of the disciples. This is confirmed also by the whole gospel, which, in chaps. 1–4, gives examples of the beginnings of faith in Jesus, and of unbelief; in chaps. 5–12 depicts the growth of faith and unbelief; in chaps. 13–17 shows the reward of faith in the fuller revelation of Jesus to his disciples; in chaps. 18, 19, the apparent triumph and dreadful culmination of

unbelief in putting Jesus to death; and in chap. 20, the triumph of Jesus over death, justifying and confirming faith.

From the letters to the Colossians and Ephesians we know that ideas similar to those which are opposed in the prologue were prevalent in Asia Minor in the first Christian century, and that the tendency of them was to destroy faith in Jesus as the one all-sufficient mediator between God and man. See especially Col. 1 : 15–20; 2 : 8 ff.; 16 ff. Quite likely, then, it was in this region, perhaps at Ephesus, that our gospel was written, and in all probability for Gentile Christians. It was quite certainly the latest of our gospels; it was probably written about 100 A. D.

The gospel has been from very early days attributed, rightly as we believe, to John the apostle, son of Zebedee, so often referred to in the other gospels, though never mentioned by name in this one. The arrangement of the material as it now stands is perhaps due to some disciple or successor of John, but the material is, we are constrained to believe, in large part, if not entirely, from the hand of John; and in the absence of decisive evidence enabling us to put the events in an order which we can be sure is more nearly historical than that of the gospel itself, we shall treat the narratives in the order in which they stand.

¶ 14. **Other Sources for the Life of Jesus.**— In the study of the life of Jesus it is usual to depend almost entirely upon the four gospels, and this plan will be followed in the present study. But it is well to remember that there are other valuable sources, some of them older than our gospels. If all our four gospels had perished in the early centuries, and every quotation from them also, we should still know much about Jesus.

Non-Christian writers could tell us something. Josephus, the Jewish historian, mentions Jesus in one passage (*Ant.*, XX, 9, 1), and probably also in another (*Ant.*, XVIII, 3, 3). Tacitus, the Roman historian, speaks of him in his Annals (XV, 44), as also Pliny in his Letters (X, 96), to which is to be added a possible reference in Suetonius (*Vita Claud.*, chap. XXV). The Talmud, the great Jewish lawbook, repeatedly refers to Jesus under thinly veiled disguises.

The very existence of the Christian church and the records of its history attest the existence of Jesus, and bear important testimony as to his character, influence, and date. This most valuable testimony, often forgotten, is of the highest significance.

The epistles of the New Testament, especially the letters of Paul, bear very important testimony. A life of Jesus based on the epistles of Paul would be meager, indeed, compared with the gospel record, but, if we had not the gospels, would be of inestimable value. As matters are, the testimony of Paul has a peculiar value, because it comes directly from the pen of an apostle whose history gives it peculiar value, and because these letters are older than any of our gospels. From these writings alone we could learn the great capital facts respecting Jesus. Fortunately, however, we possess also the gospels with their much fuller accounts of his words and deeds.

¶ 15. **Questions and Suggestions for Study.**—(1) Read carefully John 1 : 1–18 and ¶ 8. Then (2) state to what general conception of the relation of God to the world this prologue is opposed, (3) Describe some of the theories to which this conception gave rise. (4)* What are the main propositions of the prologue with which it opposes these theories? (5) What is the probable purpose of the references to John the Baptist in vss. 7, 8, 15? (6)* What relation does the prologue sustain to the rest of the gospel? (7) What fact respecting the origin of our gospels does it illustrate? (8) What great central and fundamental truths of Christianity does it set forth and emphasize? Name two or more of these, stating them with care.

(9) Read carefully Luke 1 : 1–4 and ¶ 9; then (10)* state what these verses imply respecting early gospel writings and the method and purpose of Luke. (11) Of the many gospel writings here referred to how many still exist?

(12)* State the chief peculiarities of the gospel of Mark. (13) Give a short sketch of the life of Mark. (14) What relation did the apostle Peter probably have to this gospel? (15) What words of Peter in Acts appropriately describe Jesus as presented in this gospel? (16) When was this gospel written?

(17)* In what way does the gospel of Matthew indicate its Jewish character? (18)* What does the gospel itself show to have been the purpose of the evangelist in writing it? (19)* What

conception of the kingdom of God and of Christianity does it aim to give to its readers, a narrowly Jewish conception or a broadly Christian one? (20) Of what did the original gospel of Matthew probably consist, and in what language was it written? (21) What is the probable relation of the gospel of Matthew to this original Hebrew gospel? (22) How does it happen that so many events are told in both Matthew and Mark in nearly the same words? (23) When was the gospel of Matthew published?

(24) Who was Luke the evangelist? (25)* What was his purpose in writing his gospel? (26) From what material was he able to draw, and how did he use this material? (27)* What phase of Jesus' life and teaching does he specially emphasize? (28) How does it happen that Mark and Luke have many narratives expressed in nearly the same words? (29) When was the gospel of Luke published?

(30)* In what words does the gospel of John state its own purpose? Explain the meaning of these words. (31)* What error is it intended to correct; what positive result does it aim to produce? (32) For whom was it specially written, and in what region? (33) From whom does this gospel take its name, and what was his relation to the gospel?

(34)* From what sources other than the four gospels can we derive information concerning the life of Jesus? (35)* Name three non-Christian writers who speak of him in their works. (36) How do the existence and records of the Christian church bear witness to his life? (37) What part of the New Testament outside the gospels contains the most valuable evidence? (38)* What gives peculiar value to the testimony of the epistles of Paul? (39) What facts of the life of Jesus are most frequently spoken of in the letters of Paul?

¶ 16. **Constructive Work.**— Let the student, having completed the study indicated in this chapter, write a chapter for his "Life of Christ," on some such plan as the following:

CHAPTER I.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

1. Jesus an historical person.

2. The various classes of books from which our knowledge of his life is derived.

3. How (in general) our gospels came to be written.

4. The gospel of Mark, its author, purpose, and general characteristics.

5. The gospel of Matthew.

6. The gospel of Luke.

7. The gospel of John.

¶ 17. Supplementary Topics for Study.

1. The sources of the life of Jesus (in general).

ANTHONY, *An Introduction to the Life of Jesus* (especially useful on the extra-biblical sources); GILBERT, *The Student's Life of Jesus*, pp. 13–78; SANDAY, art. "Jesus Christ" in HASTINGS, *A Dictionary of the Bible;* BURTON, in BIBLICAL WORLD, December, 1895.

2. The testimony of the epistles to the life of Jesus. A very instructive study may be made by reading through the epistles of Paul and gathering all the references which he makes to the life of Jesus, and then arranging these so as to give his connected testimony.

KNOWLING, *Witness of the Epistles;* GILBERT, *Life of Jesus*, pp. 74–8.

3. The gospel of Matthew.

GLOAG, *Introduction to the Synoptic Gospels;* DODS, *Introduction to the New Testament;* BRUCE, in *Expositor's Greek Testament;* BURTON, *A Short Introduction to the Gospels.*

4. The gospel of Mark.

GLOAG, DODS, BRUCE, and BURTON, as above; GOULD, Introduction in *Commentary on Mark.*

5. The gospel of Luke.

GLOAG, DODS, BRUCE, and BURTON, as above; PLUMMER, Introduction in *Commentary on Luke;* MATHEWS, in EIBLICAL WORLD, May and June, 1895.

6. The gospel of John.

GLOAG, *Introduction to the Johannine Writings;* WATKINS, art. "John, Gospel of," in SMITH, *Dictionary of the Bible*, 2d ed.; REYNOLDS, art. "John, Gospel of," in HASTINGS, *Dict. Bib.;* BURTON, as above; DODS, as above, and in *Expositor's Greek Testament.*

CHAPTER II.

THE BIRTH OF JOHN THE BAPTIST AND OF JESUS.

§ 3. **The two genealogies.**
Matt. 1:1–17. Luke 3:23–38.

§ 4. **Birth of John the Baptist promised.**
Luke 1:5–25.

§ 5. **The annunciation to Mary.**
Luke 1:26–38.

§ 6. **The annunciation to Joseph.**
Matt. 1:18–25.

§ 7. **Mary's visit to Elizabeth.**
Luke 1:39–56.

§ 8. **Birth of John the Baptist.**
Luke 1:57–80.

§ 9. **Birth of Jesus the Christ.**
[Matt. 1:18–25.] Luke 2:1–7.

§10. **The angels and the shepherds.**
Luke 2:8–20.

¶ 18. **Notes on §4, Luke 1:5–25.**—Vs. 5, "Herod, king of Judea," viz., Herod the Great; *cf.* ¶ 5. "Of the course of Abijah": *cf.* 1 Chron. 23:6; 24:1, 10. Each course was on duty one week at a time, and since there were twenty-four courses, each served two weeks a year. See EDERSHEIM, *Temple*, pp. 63, 66. Vs. 9, "his lot was," rather, it fell to him by lot. The different duties of the worship were assigned by lot, and the burning of the incense was considered the most honorable part of the daily service. According to Edersheim, no priest could take this part a second time while there was another eligible one who had not performed it (EDERSHEIM, *Temple*, pp. 122, 133). Vs. 11, "on the right side of the altar of incense": in the holy place the altar stood just in front of the veil separating it from the Holy of Holies, the table for the shewbread being on the right-hand side, and the golden candlestick on the left. The position of the angel is therefore as if he had just come out of the Holy of Holies. See the plan on p. 68. Vs. 17, "in the spirit and power of Elijah," etc.: reproving the people for their sins, as Elijah had done. See Mal. 4:5, 6. Vs. 23, "departed unto his house." *Cf.* vss. 39, 40.

¶ 19. **Notes on §5, Luke 1:26–38.**—Vs. 26, "the angel Gabriel": *cf.* vs. 19. "Nazareth": see ¶ 21. Vs. 27, "of the house of David": most naturally understood to refer to Joseph. Vs. 32, "the Son of the Most High": on the meaning of this expression see ¶ 20.

These verses (31–33) predict of Jesus those things which in 2 Sam. 7:13 f.; 1 Chron. 17:13, 14; 22:10 are promised to the Son of David. They would naturally be understood at this time, before the Christ had come and fulfilled them in a more spiritual sense, as referring to a Jewish kingdom to be set up in Jerusalem with political as well as spiritual power. Compare with these words those of the Jewish hymn quoted below in ¶ 28.

Vs. 35, "The Holy Ghost," etc.—Observe the correspondence between the character of the power to which the birth of the child is due and that of the child himself. It is upon this that the emphasis of the sentence is thrown. On the meaning of "Son of God" see ¶ 20.

¶ 20. **The Term "Son of God."**—The expression "son of God" is used both in the Old Testament and in the New to describe a person or people as sustaining toward God some one or more of the relations which a son sustains to a father. "My Son," when the "my" refers to God, or Son of the Highest, have the same meaning. The particular filial relation which is emphasized may vary greatly. Thus one may be called son of God (1) as owing his existence directly to God (so probably in Luke 3:38); or (2) as superhuman and like God in nature (so of angels or the like in Job 1:6; 2:1; 38:7; and of men after the resurrection in Luke 20:36, and probably in this sense of Christ in Rom. 1:4); or (3) as like God in moral character (so of men in Matt. 5:9, 45; John 1:12; Rom. 8:29; by implication of Jesus in John 1:14; 14:7); or (4) as the object of God's special approving love or choice (as of Israel in Exod. 4:22, 23; Deut. 14:1, 2; Hos. 11:1; of God's people, without restriction to Israel, in Rom. 9:26; 2 Cor. 6:18; Gal. 4:5; and of Jesus in Matt. 3:17; 4:3, 6; 11:27; 17:5, and the parallel passages in the other gospels; John 3:17); or (5) as being one who acts for God as a son for his father (so of the predicted son of David and king of Israel in 2 Sam. 7:14; 1 Chron. 17:13, 14; 22:10; Ps. 2:7; 89:20–37, with this sense the preceding one being usually blended). It is probably in this sense, and thus as nearly equivalent to the official term Messiah, that the expression is used of Jesus in Matt. 16:16; Mark 14:61. It is in this last-named sense that it is most natural to understand the expression "Son of the Most High" in vs. 32, the following clauses going on to speak of his receiving the throne of his father David and reigning over the house of Jacob forever. *Cf.* 2 Sam. 7:14; 1 Chron. 22:10. In vs. 35, on the other hand, "Son of God" emphasizes especially the fact that the child Jesus derives his existence not from a human father, but owes it directly to God (*cf.* 3:38); with this is associated also the idea of moral likeness to God, but this is expressed more by the word "holy" than by the term "Son of God."

¶ 21. **Nazareth.**—About opposite the southern end of the sea of Galilee

the range of mountains that forms so large a part of western Palestine is deflected to the west, terminating in the abrupt mass of Carmel, and leaving in the general line of the range a considerable triangular plain — the famous plain of Jezreel or Esdraelon. Here more than one of Israel's great battles were fought. East of it lies Mt. Gilboa, where Saul was slain, and Little Hermon, on whose slopes lies Nain, the home of the widow whose son Jesus raised to life. Bounding the plain on the north is a range of hills, sometimes called the Nazareth range, crossing the main watershed nearly at right angle. The highest point of these hills is at Neby Sa'in, 1,602 feet above the sea. Between Neby Sa'in and the plain of Esdraelon, about two miles south of the former, is Jebel Kafsy, 1,280 feet above the sea level, nearly 1,000 feet above Esdraelon. Climb Kafsy from Esdraelon, and looking into and across the valley — more exactly it is a saucer-like basin — between Kafsy and Sa'in, you will see the village of *El-Nasira* on the southern slope of Sa'in, 450 feet below its peak. The town contains 7,000–8,000 inhabitants, and its very name identifies it as Nazareth, the home of Joseph and Mary. In the time of Jesus it was perhaps no larger than it is today, and possibly was not in quite the same location. Its noble spring, however, now known as the Virgin's Fountain, was unquestionably where it is today, and on the great hill that rises behind it Jesus may often have watched the ships on the Mediterranean, less than twenty miles away, and the caravans as they went along the great road a little to the east of the town, or on their way across Esdraelon to some seaport or Egypt. But Nazareth itself was never on any of the great trade routes and could never have been a town of great commercial importance.

See GEORGE ADAM SMITH, *Historical Geography of the Holy Land*, pp. 432–5; PARKER, "A Reminiscence of Nazareth," in BIBLICAL WORLD, Vol. VII, p. 189; BAEDEKER, *Palestine and Syria;* EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 144–8; ANDREWS, *Life of Our Lord*, pp. 104–8; MERRILL, *Galilee in the Time of Christ*, pp. 113–19; GEORGE ADAM SMITH, "Home of Our Lord's Childhood," in BIBLICAL WORLD, Vol. VIII, pp. 435 ff.

¶ 22. **Notes on § 6, Matt. 1:18-25.**—Vs. 19, "A righteous man and not willing to make her a public example": his righteousness would deter him, on the one side, from marrying her while suspicious of her character, and, on the other, from publicly disgracing her whom till now he had believed in as a pure and virtuous woman; hence he is disposed to adopt the middle course: to put her away, but not

publicly. "Put her away," *i. e.*, divorce; among the Jews a betrothal could be broken only as a marriage could, by divorce. Divorce was a private matter between the two parties, although the separation would come to be known. Vs. 21, "for it is he that shall save his people": These words explain the name Jesus, which means "Savior;" "his people" would mean to Joseph the children of Israel. "From their sins": It is the sins of the people that have brought them into distress, and salvation, even political salvation, can come only through deliverance from their sins. Vs. 22, "Now all this is come to pass," etc. Matthew is specially interested in events which fulfil Old Testament prophecy. See 2:6, 15, 18, 23; 3:3; 4:15; 8:17; 21:4; 27:9. This dream-vision is the complement for Joseph of the appearance of the angel to Mary. Throughout Luke's narrative Mary's experiences are prominent; throughout Matthew's the experiences of Joseph.

¶ 23. **Notes on § 7, Luke 1:39–56.**—Vs. 39, "the hill country": *i. e.*, probably the mountainous region south of Jerusalem, in the vicinity of Hebron; the exact home of Zacharias is not known. Vss. 46–56. This psalm of Mary, commonly known from the first word of the Latin version as the "*Magnificat*," is expressed largely in the language of the Old Testament and moves largely in the atmosphere which characterizes the later Jewish psalm quoted in ¶ 28. It is the language of humble gratitude to God and of pious yet exultant joy in the thought of the heir of David's throne whose mother she was to be. The whole psalm is consonant with the situation and time to which the evangelist ascribes it; it is difficult to think of such a psalm as having been written after the Messiah had come and lived, not the life of a political deliverer, but of a teacher and suffering Savior rejected by Israel.

¶ 24. **Notes on § 8, Luke 1:57–80.**—Vs. 59, "On the eighth day": *cf.* Gen. 17:12. Vss. 68–79. This prophetic psalm of Zacharias is, like that of Mary, permeated with the patriotic hope and joyful expectation of a son of David who should deliver Israel out of the hand of their enemies. As with the prophets of old, so here patriotism and religion are inseparably mingled. The hope and ideal of the aged priest for his nation are clearly seen in vss. 74, 75. Even more strongly than that of Mary it reminds us of the hopes cherished by the psalmist of fifty years earlier (¶ 28), and, like Mary's, agrees perfectly with the circumstances and occasion.

¶ 25. **Notes on § 9, Luke 2:1–7.**—On the questions of chronology

raised by vss. 1, 2, see ¶ 31. Vs. 4, "Bethlehem," see ¶ 27. "He was of the house and family of David": *cf.* on 1 : 27. Vs. 5, "who was betrothed to him": this statement is somewhat different, but not materially so, from that of Matthew in 1 : 24, 25.

¶ 26. **Notes on § 10, Luke 2 : 8–20.**—Vs. 8, "shepherds . . . . keeping watch by night over their flock": This does not decide the time of the year. In a mild season and near the towns this might happen in any month. Vs. 9, "the glory of the Lord": the brightness which is the token of the Lord's presence; *cf.* Exod. 16 : 7; 24 : 17; Luke 9 : 31; Acts 9 : 3; 2 Cor. 3 : 18. Vs. 10, "to all the people": *i. e.*, of Israel; the message and the salvation are first of all to the chosen people. *Cf.* on Matt. 1 : 21. Vs. 11, "a Savior": Recall the message of the angel to Mary, Luke 1 : 31, and to Joseph, Matt. 1 : 21. "Which is Christ the Lord": see Acts 2 : 36, where Peter joins the same two titles. Precisely this phrase, however, occurs nowhere else in the New Testament. It is found in the Jewish psalm quoted in ¶ 28, but is thought by some to be a mistranslation there for "the Lord's Anointed." Vs. 12, "and this shall be a sign to you," *i. e.*, by which you may know that my message is true. Vs. 14. The difference between the common and revised versions in this angelic song is due to a difference of one letter in the Greek manuscripts followed by the two versions. The revised version is almost certainly correct. The two lines are parallel in form; "glory" corresponds to "peace," "to God," to "among men," etc.; "in the highest," *i. e.*, in heaven, to "on earth." For the words "in whom he is well pleased" there is but one word in Greek, so that the two lines are nearly equal in length. The meaning is "men who are the objects of God's gracious good pleasure." Vs. 18, "And all that heard it wondered": how widely they told the story is not said. The records of Jesus' later life do not indicate that the testimony of the angels was at all widely remembered or known when thirty years later Jesus appeared as a public teacher. Vs. 19, "But Mary kept all these sayings, pondering them in her heart": the mother, however, did not forget them, but kept turning them over in mind. Here again Luke tells of Mary rather than Joseph.

¶ 27. **Bethlehem**—Bethlehem may very well be called the "City of Children," for, were it not for children, and, above all, the Child, it would hardly be remembered. The modern town, which still is known as Bêt Lahem, is beautifully situated, about five miles from Jerusalem, on the side and summit of a semi-circle of hills. All about it are olive

BETHLEHEM

groves and vineyards, pasture lands and grain fields. It is, indeed, as its name says, a "House of Food." Today it has about eight thousand inhabitants, most of whom are Greek Christians, and contains several schools for boys and girls. Its most celebrated building is, of course, the noble Church of the Nativity — or, more properly, of St. Mary — built over the cave in which tradition declares Jesus was born.

HENDERSON, *Palestine*, p. 149; GEORGE ADAM SMITH, *Historical Geography of the Holy Land*, p. 318; BAEDEKER, *Palestine and Syria*, p. 121; MATHEWS, "Bethlehem, the City of Children," in BIBLICAL WORLD, Vol. X, p. 473.

¶ 28. **A Messianic Psalm of the Pharisees.**—With the words of the angel in Luke 1 : 31–33, the psalm of Mary in 1 : 46–55, the psalm of Zacharias, 1 : 68–79, and the words of Simeon and Anna, Luke 2 : 28–38, it is very interesting to compare those of a Jewish hymn written perhaps fifty years before the birth of John and of Jesus. We give the latter portion of this psalm in the English translation of Ryle and James (*Psalms of Solomon*, Ps. XVII, pp. 137–47).

Behold, O Lord, and raise up unto them their King, the son of David, in the time
which thou, O God, knowest, that he may reign over Israel, thy servant;
And gird him with strength, that he may break in pieces them that rule unjustly.

Purge Jerusalem from the heathen that trample her down to destroy her, with wisdom and with righteousness.

He shall thrust out the sinners from the inheritance, utterly destroy the proud spirit of the sinners, and as potters' vessels with a rod of iron shall he break in pieces all their substance.

He shall destroy the ungodly nations with the word of his mouth, so that at his rebuke the nations may flee before him, and he shall convict the sinners in the thoughts of their hearts.

And he shall gather together a holy people whom he shall lead in righteousness; and shall judge the tribes of the people that hath been sanctified by the Lord his God.

And he shall not suffer iniquity to lodge in their midst; and none that knoweth wickedness shall dwell with them.

For he shall take knowledge of them, that they be all the sons of their God, and shall divide them upon the earth according to their tribes.

And the sojourner and the stranger shall dwell with them no more.

He shall judge the nations and the peoples with the wisdom of his righteousness. Selah.

And he shall possess the nations of the heathen to serve him beneath his yoke; and he shall glorify the Lord in a place to be seen of the whole earth.

And he shall purge Jerusalem and make it holy, even as it was in the days of old.

So that the nations may come from the ends of the earth to see his glory, bringing as gifts her sons that had fainted,

And may see the glory of the Lord, wherewith God hath glorified her.

And a righteous King and taught of God is he that reigneth over them.

And there shall be no iniquity in his days in their midst, for all shall be holy and their King is the Lord Messiah.

For he shall not put his trust in horse and rider and bow, nor shall he multiply unto himself gold and silver for war, nor by ships shall he gather confidence for the day of battle.

The Lord himself is his King, and the hope of him that is strong in the hope of God.

And he shall have mercy upon all the nations that come before him in fear.

For he shall smite the earth with the word of his mouth even for evermore.

He shall bless the people of the Lord with wisdom and gladness.

He himself also is pure from sin, so that he may rule a mighty people, and rebuke princes and overthrow sinners by the might of his word.

And he shall not faint all his days, because he leaneth upon his God; for God shall cause him to be mighty through the spirit of holiness and wise through the counsel of understanding with might and righteousness.

And the blessing of the Lord is with him in might, and his hope in the Lord shall not faint.

And who can stand up against him? he is mighty in his works and strong in the fear of God,

Tending the flock of the Lord with faith and righteousness, and he shall suffer none among them to faint in their pasture.
In holiness shall he lead them all, and there shall no pride be among them, that any should be oppressed.
This is the majesty of the King of Israel, which God hath appointed to raise him up over the house of Israel, to instruct him.
His words shall be purified above fine gold, yea, above the choicest gold.
In the congregations will he judge among the peoples, the tribes of them that have been sanctified.
His words shall be as the words of the holy ones in the midst of the peoples that have been sanctified.
Blessed are they that shall be born in those days to behold the blessing of Israel which God shall bring to pass in the gathering of the tribes.
May God hasten his mercy toward Israel! may he deliver us from the abomination of unhallowed adversaries!
The Lord, he is our King from henceforth and even for evermore.

¶ 29. **Jewish Family Life.**—It was into a Jewish home of the humbler sort that Jesus was born. Industry must have excluded bitter poverty, but the home of Joseph, the village carpenter, was not one of elegance or of wealth. It was none the less, in all probability, one of the happiest of the homes in that nation which presented the highest ideal of home life known among the ancients, an ideal scarcely surpassed in any age of the world.

Family life begins with marriage; but among the Jews betrothal was a matter of as much seriousness and solemnity as marriage itself. Even the property of the bride belonged to the husband from the time of the betrothal, and they could be separated only by divorce, precisely as after marriage. The marriage was a festal occasion and included the removal of the bride to her husband's house.

The house in which the new family took up its abode would depend on the wealth of the husband, but among the humbler classes consisted of one or two square rooms on the ground floor, with a roof of straw and mud laid upon timbers or boughs. A flight of steps outside the house frequently led to the roof.

The furniture was of the simplest kind. Bedsteads were scarcely used at all; couches were found only in the houses of the wealthy. Sometimes there was a ledge on the side of the room, and on this, or on mats woven of palm leaves and laid upon the clay floor, the family slept, wrapped in their cloaks.

Pictures and statuary, being forbidden by the law (Exod. 20:4),

would not be seen in a Jewish house at all. Books were rare and confined almost wholly to copies of the Scriptures.

The position of the wife and mother was an honorable one. In most homes there would be but one wife, though polygamy continued to some extent even down to and after New Testament times. Perhaps the saddest blot upon the family customs of the Jews was the laxity of their divorce customs, which permitted the husband to divorce his wife at will. Yet even in this there was a tendency toward a stricter practice in the teachings of one school of the scribes; and with this tendency the teaching of Jesus agreed, though striking at the root of the matter as neither school had done.

The love of children was always singularly strong among the Jews, and this both on the side of the father and of the mother. Law, narrative, and poetry all alike bear witness to this fact. See Lev. 26:9; 1 Sam. 1; Ps. 127:3; etc. Destruction of children, by exposure or otherwise, so terribly common among the Gentiles, was almost or wholly unknown among the Jews. As among the ancients and orientals generally, a boy was more highly esteemed than a girl, yet the depreciation of the daughter was only relative; both sons and daughters were desired and welcomed. In ancient times the boy was named at his birth, and, sometimes at least, by his mother (Gen. 29:32 and chap. 30), but in later times on the occasion of his circumcision (Luke 1:59; 2:21).

The law enjoined upon the parents the duty of instructing their children both in the history and in the religion of their nation — two things which were to the Jew almost inseparable (Deut. 4:9; 6:7, 20; 11:19). To the injunction of Deut. 6:6–9, and the similar words in Exod. 13:9, 16; Deut. 11:18, he gave a very literal interpretation, fastening little boxes containing pieces of parchment, on which were written the words of Deut. 6:4–9, and 11:13–21, on his doorposts, and binding little leather-boxes containing Exod. 13:2–10; 11–17; Deut. 6:4–9; 11:13–21 on his forehead and arms when he prayed. Yet, with a truer appreciation of the real sense of the injunction, he took great pains to teach his children the law, so that, as Josephus says, the people knew the statutes of the law better than their own names.

The care of the children fell in most cases directly upon the mother; nurses and other servants were found only in the wealthier families. Manual labor was never despised by a true Hebrew. Even the boy

who was destined to be a scribe learned a trade. It was no reproach to Jesus that he was a carpenter.

It was in such a home, humble, pious, and, we may believe, happy, that Jesus lived with his brothers and sisters during the thirty years of his childhood and youth.

¶ 30. **The Religious Condition of Palestine in the Time of Christ.**— There never was a more religious people than the Jews in the time of Christ. Ever since the return of a few thousand descendants of those who had been taken captive to Babylon, Jewish religious life had been growing constantly more intense. Even politics, it will be remembered, were largely determined by it. This religious development embraced the following elements:

a) *The ritual.*— Devotion to this feature of the Jewish religion naturally centered about the temple at Jerusalem. After the return from the exile this had been poor in its equipment, and during the Syrian period it had been desecrated and injured. Herod the Great, however, had thoroughly rebuilt it, surrounding it with noble colonnades and courts, each so strongly built as to be capable of long defense in case of a siege. The temple was served by priests, Levites, and various other classes of professional religious men. The worship did not consist in preaching, but in sacrifices, prayers, and music. Every year, also, there were a number of great feast days, on which, just as on our Easter, there were special services. The purpose of this ritual worship was not so much to instruct the worshipers as to aid them to religious aspirations and prayer, and so sacred was it that the thousands of Jews who came up to Jerusalem every year from all parts of the world to attend the feasts believed devoutly that Jehovah could be worshiped by sacrifice nowhere else than in the temple. Every Jew was expected to contribute a small sum each year for the support of this worship, which constantly grew more elaborate. In the time of Jesus, it is true, ritualism had suffered somewhat from the rapid removal and appointment of high priests by Herod I. and later rulers, and there was some indignation that the priests living in Jerusalem had organized themselves into a sort of monopoly to control the immense supply of animals destined for the altar. But the temple worship still had control over the faith of the Jews, and even the Essenes, who did not approve of bloody sacrifices, sent gifts to the temple. Jesus himself attended the feasts, and offered the paschal lamb.

b) *Legalism.*—By this is meant a tendency to reduce religion to a keeping of rules. It grew out of the great effort made by the Jews after the Return to apply the laws of Moses to every conceivable aspect and condition of life. The more religious Jews were so convinced God spoke through these laws that they could not believe righteousness could be gained except by obeying them. By the beginning of the first century before Christ there were seen three groups, or societies, who differed somewhat distinctly in their attitude toward this general principle and its application. (1) Two of these societies, the Pharisees and the Essenes, held very strongly to implicit obedience to the law. Each society numbered from four to six thousand members. They both resulted from the development through which the legalistic spirit had passed since Ezra established the study of the law as the great duty of religious persons. Yet the Pharisees and Essenes differed among themselves. The Pharisees, for instance, believed that men should observe, not merely the written law of Moses, but the "oral law" as well, that is, the ever-increasing mass of minute decisions made by the rabbis, or professional religious teachers, in their applications of the written law to every aspect of life. They also held strenuously to a belief in the resurrection of the body, and in a somewhat limited freedom of the will. But most of all did they wish the Jews as a nation and as individuals to be "separated" from everything that was not in accord with the Mosaic and the oral law. In fact, this gave them their name, for "Pharisee" means "separatist." In politics this principle made them averse to foreign alliances and monarchy, and in private life it made them punctilious about ceremonial washings and intercourse with humble persons and those who were thought to be sinful. The Essenes were, in some ways, even stricter than the Pharisees. They did not believe in any degree of freedom of the will, and were so devoted to the principles of ceremonial purity that they became ascetic and communistic. They disapproved of marriage, and, in order to avoid any danger of defilement, organized themselves into monastic communities, living in cities or the country, membership in which was difficult to gain. Thus they withdrew from society, and so were of less influence than the Pharisees, who were the real leaders of the nation. Through them the general principle of legalism, that righteousness can be gained only by complete and absolute obedience to innumerable laws and rules, came to be generally accepted, and thus, practically, the entire Jewish

nation was marked by an excessive conscientiousness and strictness. (2) Over against the Pharisees and the Essenes were the Sadducees. They included the high priest and many priests, and so were in sympathy with ritualism rather than legalism. They would have nothing to do with the oral law of the Pharisees, and preferred to be less scrupulous and to live by the law of Moses itself. They were also believers in the complete freedom of the human will, but disbelieved in the resurrection of the body. They were in favor of greater liberty in life and of foreign alliances in politics. In a word, they were a political rather than a religious party, and throughout their history were opposed to the entire spirit of Pharisaism. Yet legalism grew constantly, and when Jerusalem fell it was ritualism that disappeared with the burning temple, while the study of the law continued for centuries, and is today the basis of orthodox Judaism.

In the time of Jesus legalism was a source both of strength and of weakness. On one hand it made men conscientious, excessively careful to obey God in every act of life. In this it was immeasurably superior to the heathenism of its day. On the other hand, however, it was almost certain to make its followers self-righteous, stern, fault-finding, and unloving. This was, of course, not true of all Jews, but it was a danger especially threatening the Pharisees, and one to which too many of them yielded. At the same time, it is easy to see how the necessity of knowing so many hundred rules before one could hope to be acceptable to God must have kept most men from ever expecting to gain righteousness. This led to two great evils: the scribes despised the masses who did not know these rules; and, also, finding it impossible for even themselves to keep all rules literally, they invented a great number of excuses for evading obedience. It was these two unworthy but inevitable elements of legalism, pride and hypocrisy, that Jesus so severely attacked. It was to be his great office to show men that they can come to God even if they have not kept all the law but are conscious of their own sinfulness.

c) *The Messianic hope.*—This very important element in Jewish religious life in the time of Christ was the outgrowth of the third great element in the older Hebrew life, prophetism. It was the hope, especially felt by the Pharisees and their followers, that God would some day establish his all-powerful kingdom among the Jews, and that the whole world would be subject to Jerusalem, the capital of the Anointed of God, the Messiah. Day by day the Jews prayed for the

coming of this kingdom and its King, and hoped that each day brought them nearer. But the description of this hope will be given later, ¶ 50.

¶ 31. **The Date of the Birth of Jesus.**—It is impossible to fix this date exactly because of the small amount of information at our command, but it lies within narrow limits. (1) Jesus must have been born before the death of Herod I., according to Matt. 2 : 1 and 19; that is, *before* March or April, 4 B. C. (2) Just how long before cannot be stated with precision, but certainly not more than two or three years, for he was "a young child" on his return from Egypt (Matt. 2 : 19, 20), and the age of the children Herod ordered killed (Matt. 2 : 16) must have been about that of Jesus at the time. We can safely say, therefore, that Jesus was born 6–4 B. C. This conclusion is confirmed by a comparison of Luke 3 : 23 and John 2 : 20, where the "forty-six years" bring us probably to 27 A. D. If about a year previously, when he began to preach, Jesus was about thirty years old, then clearly he must have been born about 4 or 5 B. C. But unfortunately we do not know *exactly* how near Jesus was to thirty years of age. Again, if we knew exactly when the census under Quirinius (or Cyrenius) was made, we should know when Jesus was born (Luke 2 : 1, 2), but the only census made by Quirinius that we know certainly about was in A. D. 6. It is possible, however, that Quirinius was legate to Syria twice. If so, his first term of office would probably have been about B. C. 9, since there is a break in the list of legates at that time. Recent investigations have also made it appear likely that a census was taken under Herod I. at about that date. But even if we should never know the precise day when Jesus was born, we know that he *was born*, and this is the one fact in which we are really interested.

¶ 32. **Questions and Suggestions for Study.**[1]—(1) What are the most marked differences in the two genealogies? (2) Describe the special duty of Zacharias in the temple. (3)* Study the words of the angel to Mary and state what sort of person Mary's son was to be. (4) What did the Jews mean when they called one a son of God? (5) Describe Nazareth and study the picture to get the town's position among the hills. (6) What seems to have been the character of Joseph?

[1] For younger classes, questions 7, 8, 15, 16, 17, 21 may be omitted if thought best by the teacher.

(7)* Study the Song of Mary and state what sort of person Mary expected her son to be. (8)* Study the Song of Zacharias and state what he expected God would do for the Jews. (9) Does the term "son of David" refer to ancestry or to kingly office? See 2 Sam. 7:14. (10) Read carefully Luke 2:1–7 and state the reason why Joseph and Mary went to Judea, and determine whether or not they were poor. (11) Read Luke 2:8–14 and give some reasons why the birth of Jesus should have been a cause of great joy. (12) Did the people later seem to have known about the angel's visit to the shepherds? (13) Describe Bethlehem and give some incident connected with it, for instance the story of Ruth. See also 1 Sam. 16:4–13; 17:12–15; 2 Sam. 23:14–24. (14)* Describe the sort of home in which Jesus grew up. (15) What is meant by ritualism among the Jews? (16) What by legalism? (17) What parties were especially favorable to each? (18) What should you say was mostly wanting in the religion of the Jews in the time of Christ? (19) Was the religious life of the Jews higher than that of the Gentiles about them? (20) When was Jesus born? (21) How do you fix the approximate date?

¶ 33. **Constructive Work.**— Let the pupil write a chapter for his "Life of Christ" on some such plan as this:

CHAPTER II.

THE BIRTH OF JOHN THE BAPTIST AND OF JESUS.

1. The story of the birth of John the Baptist.
2. The story of the birth of Jesus.
3. The Messiah expected by the people mentioned in these stories.

¶ 34. **Supplementary Topics for Study.**

1. The genealogies.

Articles in the Bible Dictionaries, especially those of SMITH and HASTINGS; ANDREWS, *Life of Our Lord*, pp. 62–8.

2. The Messianic hope as portrayed in the late Jewish psalm.

See ¶ 27. Brief quotations from other late Jewish literature are given by MATHEWS, "The Jewish Messianic Expectation in the Time of Jesus," in BIBLICAL WORLD, Vol. XII, pp. 437 ff.; in the same volume, GOODSPEED, "Israel's Messianic Hope," pp. 400 ff., and "Some Books on Messianic Prophecy," pp. 444 ff.

CHAPTER III.

THE CHILDHOOD AND YOUTH OF JESUS.

§ 11. The circumcision.
Luke 2 : 21.

§ 12. The presentation in the temple.
Luke 2 : 22–39.

§ 13. The Wise Men from the East.
Matt. 2 : 1–12.

§ 14. The flight into Egypt and return to Nazareth.
Matt. 2 : 13–23.

§ 15. Childhood at Nazareth.
[Matt. 2 : 23.] Luke 2 : [39] 40.

§ 16. Visit to Jerusalem when twelve years old.
Luke 2 : 41–50.

§ 17. Eighteen years at Nazareth.
Luke 2 : 51, 52.

¶ 35. **Notes on § 11, Luke 2 : 21.**—"When eight days were fulfilled": *cf.* on 1 : 59. Here as there the naming of the child is associated with the circumcision. "His name was called Jesus": *cf.* Luke 1 : 31; Matt. 1 : 21.

¶ 36. **Notes on § 12, Luke 2 : 22–39.**—Vs. 22, "the days of their purification": the forty days which according to the law must elapse between the birth of the child and the ceremonial purification of the mother and child; see Lev., chap. 12. Vs. 23; see Exod. 13 : 2. Vs. 24, "a pair of turtle doves," etc.: the offering prescribed for a mother "whose means suffice not for a lamb" (Lev. 12 : 8). Vs. 25, "looking for the consolation of Israel": waiting for the coming of the Messiah who should deliver and so comfort Israel. *Cf.* ¶ 28 and ¶ 30 (*c*). Vs. 27, "the parents": as usual in this narrative, Joseph is spoken of as the father of Jesus (*cf.* vss. 33, 41, 48), as he evidently was in common esteem, and in fact legally also. Vss. 29–32, often called the "*Nunc dimittis*" from the first words of the Latin translation, constitute the third of these New Testament psalms found in Luke's narrative. Vs. 29, "Now lettest": not a prayer, "now let," but an expression of joyful certainty. Vs. 32, "A light for revelation to the Gentiles": expressive of a broader hope than appears in the other psalms, but one which the Old Testament prophets also had cherished. See Isa. 42 : 6, 7, and 49 : 6. Vs. 34, "Behold this child is set," etc.: these two verses set forth a side of the Messiah's work of which there is no mention in the psalms of Mary and Zacharias. Perhaps Simeon, with a deeper spiritual insight into the conditions of the times, saw more

clearly the suffering which the salvation of Israel would involve; perhaps the latter chapters of Isaiah — and this is suggested by vs. 32 — had impressed him with the necessity of suffering in connection with salvation, so clearly set forth especially in Isa., chap. 53. Vs. 36, "Anna, a prophetess": *i. e.*, one that spoke for God, under the influence of his Spirit; prophecy, then, had not altogether died out in Israel, and John the Baptist was not, strictly speaking, the first prophet of the new era. Vs. 38, "the redemption of Jerusalem": notice how constantly this narrative describes the hope of these saints as the hope, patriotic at the same time that it was religious, of the deliverance of Israel from its enemies. The actual coming of Christ and his work gradually but greatly enlarged and changed this conception. *Cf.* ¶ 61.

¶ 37. **Notes on § 13, Matt. 2 : 1–12.**—Vs. 1, "Bethlehem of Judea": there was also a Bethlehem in Galilee. See ¶ 27. "Herod the king": Herod the Great; *cf.* ¶ 5. "Wise men": better, perhaps, magi; the word denotes men of the learned class, teachers, astrologers, physicians, etc., among the Babylonians and other eastern nations. Vs. 2, "For we saw his star." Astronomers have called attention to certain extraordinary phenomena appearing in the heavens about this time. But the attempts to connect them with the star which the magi saw have never been wholly successful. Vs. 3, "he was troubled": doubtless over the thought of a possible heir to his throne, on which he had no real claim but that of force. Vs. 4, "inquired of them where the Christ should be born": *i. e.*, what (according to prophecy) is the birthplace of the Christ. The question implies nothing as to whether the Christ had or had not yet been born. Vs. 9; *cf.* note on vs. 2.

¶ 38. **Notes on § 14, Matt. 2 : 13–23.**—Vs. 13, "to Joseph": here, as before in Matthew, we have the experiences of Joseph. "In a dream;" *cf.* Matt. 1 : 20; 2 : 19, 22. "Flee into Egypt": There were many Jews in Egypt at this time. Vss. 15, 17; *cf.* notes on Matt. 1 : 22, ¶ 22. Vs. 22, "Archelaus was reigning over Judea," etc. Of the three sons of Herod, among whom his kingdom was divided (*cf.* ¶ 6), Archelaus was the most like his father in cruelty. When he had been in power ten years he was removed by Rome on complaint of his subjects. The narrative makes no mention of these facts, but assumes that the character of Archelaus was known. "Withdrew into the parts of Galilee": thus coming into the jurisdiction of Antipas, who, though by no means a model ruler, was less cruel than Archelaus. Vs. 23, "and came and

dwelt in a city called Nazareth;" *cf.* Luke 2 : 39. Both evangelists agree in the fact that Jesus was born in Bethlehem, and that the family subsequently went to Nazareth to live. From Matthew alone we should know nothing of a previous residence of the parents in Nazareth, and should get the impression that the parents regarded Bethlehem as their home, the removal to Nazareth being purely an afterthought, necessitated by Herod's cruelty and the character of Archelaus. From Luke alone we should know nothing of a journey to Egypt or an intention to live at Bethlehem, and should get the impression that the return to their Galilean home was a matter of course when the temporary occasion for residence in Bethlehem was past. These differences indicate that neither of the two evangelists possessed the story of the infancy which the other records, and that probably neither knew the facts recorded only by the other. This is confirmed by the fact that there are in these two infancy histories no parallel accounts, such as are so common in the other parts of the gospels, and makes it evident that we have before us in these narratives two quite independent witnesses, whose testimony on the important points in which they agree is therefore independent and mutually confirmatory.

¶ 39. **Matthew's Quotations from the Old Testament.** — Of the Old Testament passages of which the first evangelist finds fulfilments in the life of Jesus, five are found in the narrative of the infancy, viz., 1 : 23; 2 : 6 (this is, in effect, Matthew's, even if he reports the scribes as citing it); 2 : 15, 18, 23. Like the prologue of John's gospel, these quotations belong not strictly to the narrative of Jesus' life, but to the evangelist's interpretation of the events. They show most instructively how the early Christians looked upon the Old Testament, believing that it was of divine authority; that it predicted a Messiah to come, and that its prophecies were fulfilled in the life of Jesus. If some of these quotations show a method of interpreting the Old Testament different from that generally adopted now, it must not be forgotten that Matthew's method of presenting these passages was adapted to the minds of his readers, and that his fundamental thought, Jesus the fulfilment of Old Testament prophecy, is itself amply substantiated by all sober study of the Scripture.

¶ 40. **Notes on § 15, Luke 2 : 40.** — This single verse is of the highest importance for the light it throws on Jesus' development and education. It presents us the picture of a normal child, growing physically and spiritually. The words "filled with wisdom" mean more exactly, "becoming filled with wisdom," and describe a continuous process of

acquiring wisdom. "And the grace of God": the favor of God, his approving love. The picture here presented to us of a perfect childhood is one most profitable and helpful to reflect upon.

¶ 41. **Education among the Jews in the Time of Jesus.**—The Jews shared in the respect shown education throughout the Roman empire, but the subjects of instruction among them were chiefly the law and its application. The Jewish school was thus, like the synagogue, an outgrowth and a support of the legalistic side of the Jewish religion. But education in the law was older than the schools, for long before they were established fathers were expected to train their sons, and mothers their daughters. This custom continued after there was public instruction. As soon as they could talk, children were made to commit certain verses of Scripture, and as they grew older (the boys, at least) to write them out. When six years of age, boys were sent to a school, in most cases attached to the synagogue of the town. Compulsory attendance upon schools, according to the Talmud, dates from the famous rabbi, Simon ben Shetach, the brother of Queen Alexandra, that is, from about 75 B. C., but, from a number of reasons, public schools can hardly be said to have been universal in Palestine until just before the fall of Jerusalem. Jesus as a child, therefore, probably, though by no means certainly, attended the village school of Nazareth. There were institutions for higher learning corresponding somewhat to our theological and law schools, in Jerusalem, but these he never attended (John 7 : 15).

¶42. **Notes on § 16, Luke 2 : 41–50.**—Vs. 41, "And his parents;" *cf.* note on Luke 2:27, ¶36. "Went every year," etc.: The law of the Old Testament required every male to attend three feasts a year in Jerusalem, viz., Passover, Pentecost, and Tabernacles (Exod. 23 : 14–17; 34 : 23; Deut. 16 : 16). In later times the rule seems to have been restricted to those who lived within fifteen miles of Jerusalem (EDERSHEIM, *Temple*, p. 183). Yet, in fact, it was the custom to go from all parts of the land, and for women as well as men. Even from foreign lands many came. Hillel taught that women ought to go once a year, viz., to the Passover. Vs. 42, "And when he was twelve years old." This may not have been his first visit, but it was a noteworthy one, because at about this age the Jewish boy became "a son of the law," *i. e.*, subject to its requirements. Vs. 43, "And when they had fulfilled the days": the seven days of the feast. Vs. 44, "supposing him to be in the company": the caravan composed of those who came from Nazareth,

or from Nazareth and its vicinity, was evidently a large one. "They went a day's journey": not necessarily a whole day, but till evening of the day on which they started. Vs. 46, "After three days," or, as we should say, "on the third day," counting the day of starting as one, the day of the return a second, and the day on which they found him a third. "In the temple, sitting in the midst of the doctors." "As a learner, not as a teacher. St. Paul sat at the feet of Gamaliel; Acts 22:3" (PLUMMER). Where in the temple the rabbis ("doctors") were teaching we have no certain means of knowing. "Both hearing them and asking them questions": in accordance with the usual relation between pupil and teacher, which permitted great freedom. Vs. 47, "And all that heard him were amazed at his understanding," etc. The teachings of Jesus in subsequent years show wonderful understanding of the Old Testament, and profound insight into all questions of religion and morals; something of these qualities was already manifest in the boy of twelve years.

Vs. 49, "How is it that ye sought me? Wist ye not that I must be in my Father's house?" These are the first words of Jesus which the gospels record. They imply three things that are most significant: (1) Left alone in the city, the place to which he turned spontaneously was the temple; so natural was it for him to do this that it did not occur to him that his parents would look for him anywhere else. (2) That which drew him to the temple was the fact that it was God's house; that with it more than with any other spot in the city was associated for him the thought of God. (3) The name for God which sprang naturally to his lips was "my Father;" his feeling toward God was that of a loving son to a father, of whose love he was sure. Few, if any, of the Jews, even among the prophets, had thought of God as the Father of individuals. To them he was the Father of the nation. In these words of Jesus we may find the keynote of his whole life on the side of his relationship to God.

¶ 43. **Notes on § 17, Luke 2:51, 52.**—Vs. 51, "And he was subject to them." These words reveal another side of Jesus' character as a boy. Though he could not have failed to see that his parents in some things had less spiritual insight, were less devout and religious, than he himself, he maintained the position of a child subject to their authority. *Cf.* Gal. 4:4. Vs. 52, "And Jesus advanced in wisdom and stature and in favor with God and men": a most important statement, which, along with vs. 40, shows how real and normal a human life Jesus

lived. He grew physically, intellectually, and spiritually, not out of sin, but in goodness. Few single verses of the gospel narrative better repay meditation than this one.

¶ 44. **Questions and Suggestions for Study.**—(1) How long after his birth was Jesus circumcised and named? (2) How long after his birth and where did the ceremony of purification take place? (3) What offering did the mother bring at this time? (4) Tell the story of Simeon, (5) and of Anna. (6)* What two thoughts respecting the career of Jesus did Simeon emphasize that do not appear in the previous words of Zacharias and Mary?

(7) Tell the story of the magi. (8) Who were the magi? (9)* What is the meaning of Herod's question to the priests and scribes (Matt. 2:4)?

(10) Tell the story of the flight into Egypt and return to Nazareth. (11)* What characteristics of Herod, Archelaus, and Antipas are reflected in this narrative? (12)* In what respects does Luke's narrative differ from Matthew's in its account of the way in which the parents of Jesus came to take up their residence in Nazareth? (13) Is it probable that each was acquainted with the other's narrative? (14)* Describe the location of Nazareth.

(15)* In what single statement does the evangelist describe the boyhood of Jesus down to the time when he was twelve years old?

(16) Tell the story of Jesus' visit to Jerusalem when he was twelve years old. (17)* What are the earliest recorded words of Jesus? (18)* What do the words mean, and what do they imply as respects his own religious life at this time? (19) How far is the spirit and attitude toward God which is expressed in these words a model for us all?

(20) In what words does the evangelist describe the years of Jesus' youth (Luke 2:51, 52)? (21)* What do these words imply as to the character of his whole life during this period? (22) Take time for quiet reflection on the account which §§ 15–17 give of Jesus' life within and without during the years of his boyhood and youth.

(23) What name can be properly given to the period of Jesus' life thus far studied? See title of Part I. (24) Name the events that fall in this period. See titles of §§ in chaps. I, II, III. (25) Name these events, pointing out on the map the place at which each occurred? (26) Name in their order those which are recorded in Matthew. (27) Name in their order those that are recorded in Luke.

¶ 45. **Constructive Work.** — Let the student write a chapter for his Life of Christ on some such plan as follows:

CHAPTER III.

THE CHILDHOOD AND YOUTH OF JESUS.

1. The circumcision and presentation of Jesus in the temple.
2. The wise men from the East.
3. The flight into Egypt and the return to Nazareth.
4. The boyhood and youth of Jesus.
5. The intellectual and religious character of Jesus in the years preceding his public ministry.

¶ 46. **Supplementary Topics for Study.**

1. Matthew's narrative of the infancy and youth compared with Luke's: (*a*) as respects the events recorded; (*b*) as respects the person from whose point of view the story is told; (*c*) as respects the style and purpose. Note under each both resemblances and differences.

2. Trades and the standing of artisans among the Jews.

DELITZSCH, *Jewish Artisan Life.*

3. The brothers of Jesus.

LIGHTFOOT, *Galatians*, pp. 252–91; MAYOR, *Epistle of St. James*, pp. v–xxxvi; Bible Dictionaries, arts. "James," "Judas," "Brother."

4. The influences among which Jesus grew up, and his own inner experiences: (*a*) home, (*b*) school, (*c*) synagogue, (*d*) Scripture, (*e*) companions, (*f*) manual labor, (*g*) scenery and nature, (*h*) the moral condition and Messianic hopes of the people, (*i*) communion with God, (*j*) thought about God and feeling toward him, (*k*) thought about his future work.

Part II.

THE OPENING EVENTS OF CHRIST'S MINISTRY.

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM.

CHAPTER IV.

HERALD OF THE NEW ERA. THE MINISTRY OF JOHN THE BAPTIST.

§ 18. The ministry of John the Baptist.
Matt. 3 : 1–12. Mark 1 : 1–8. Luke 3 : 1–18 [19, 20].

¶ 47. **Notes on § 18, Mark 1 : 1–8.**[1]—Vs. 1, "The beginning of the gospel": By "the gospel" Mark doubtless means not the book — the word "gospel" was not used of a book till long after our "gospels" were written — but the history that is told in the book, the facts about Jesus that, when told, constitute good news. In his mind the "gospel" story began with the public work of John the Baptist and the entrance of Jesus on his ministry. *Cf.* Peter's thought as expressed in Acts 1 : 22. The later evangelists Matthew and Luke included and prefixed the story of the infancy. "Of Jesus Christ the Son of God": So in his first line the evangelist declares his own conception of Jesus and faith in him. *Cf.* the first line of Matt. Vs. 2, "Even as it is written": Mark's only quotation from the Old Testament. "In Isaiah the prophet": The remainder of the verse is in reality from Mal. 3 : 1; the next verse is from Isa. 40 : 3. Mark combines the two quotations which so aptly describe the mission of John, mentioning the name, however, of the second prophet only. Turn back and read Malachi, especially chaps. 3 and 4. It will help in the understanding of John's

[1] Here for the first time we find a threefold narrative, one account in each of the synoptic gospels. In such cases the student should aim, not simply to get a composite picture of all three narratives, but first, studying one carefully — it is best to begin with Mark, where there is a Mark account — to fix in mind the facts as recorded in this account; then, taking up each of the others, to consider wherein each differs from the first; and finally to frame, on the basis of all the sources, as connected an account as possible of the event.

character and preaching. Vs. 4, "John came," etc.: Notice in this brief verse the place of John's work, the two related parts of his work, the substance of his message, the significance of his baptism. "Repentance": not mere sorrow, but change of mind, especially of moral purpose, turning one's back on the former sinful life and turning to God. "Remission of sins": forgiveness of sins, including escape from the punishment which would otherwise have come, and restoration to God's favor. Vs. 6, "camel's hair": a coarse cloth made of the long, coarse hair of the camel, used also for tents; still in use in eastern countries. "Leathern girdle": *cf.* 2 Kings 1:8. "Locusts": an insect of the same family as the grasshopper. "Wild honey": probably the honey of the wild bee (*cf.* 1 Sam. 14:25, 26; Judg. 14:8), but possibly a sweet gum. All these particulars describe a poor man living apart from other men, having no need to visit the towns for either food or clothing. *Cf.* Luke 1:80. Vs. 7, "There cometh after me": John does not yet say who this is, or that it is the Messiah; he describes him rather than names him. Notice carefully this description. "Latchet of whose shoes": better, "thong of whose sandals." Vs. 8, "water"—"Holy Spirit": the one baptism touching the body and outwardly symbolizing something, the other reaching the spirit and accomplishing a real result.

¶ 48. **Notes on § 18, Matt. 3:1–12.**—Vs. 1, "wilderness of Judea": the rough, mountainous, and uninhabited or sparsely settled region lying west of the Dead Sea (Judg. 1:16; Josh. 15:61, 72), and probably including also so much of the uninhabited region lying north of the sea, in the Jordan valley, as fell within Judea. See note in BIBLICAL WORLD, January, 1898, p. 38, and art. "Judæa, Wilderness of," in HASTINGS, *Dict. Bib.* Vs. 2, "Repent ye": *cf.* Mark 1:4 "For the kingdom of heaven is at hand": This definite reference to the kingdom of heaven by John is mentioned here only (*cf.* Mark 1:15; Matt. 3:17), but all the records show clearly that he announced the near approach of a new era in God's dealings with the nation. Vss. 3–6; *cf.* Mark 1:2–6. Vs. 7, "Pharisees and Sadducees": see ¶ 30, *b*. It is not probable that members of these two opposed parties came to John together, nor does Matthew imply this. The words that follow doubtless represent what he said to members of both parties on various occasions. "Offspring of vipers": *i. e.*, men of snakelike characters, wicked and deceitful. "The wrath to come": the wrath upon sinners which would precede or accompany the deliverance of the righteous. *Cf.* Mal. 3:1–5; 4:1–6, and ¶¶ 28 and 50. Vs. 8, "fruits

SHEPHERDS FORDING THE JORDAN

worthy of repentance": *cf.* Luke 3 : 10–14 and notes. Vs. 9, "think not to say within yourselves, We have Abraham," etc.: John evidently doubted the reality of their repentance; he knew the common expectation that all the sons of Abraham would have part in the kingdom of God (*cf.* ¶ 50), and wished to dislodge them from this refuge; see John 8 : 31–40. "God is able of these stones to raise up children to Abraham": Notice how completely John rejects this current notion of a kingdom of Abraham's descendants; *cf.* Luke 1 : 73, 74. John believes that God will fulfil his promise to Abraham, but that he is not dependent upon these people, being able to provide himself a seed of Abraham. Vs. 10, "Even now is the axe laid": better, the axe is lying, *i. e.*, judgment is near at hand. "Is hewn down": *i. e.*, will be; only the fruits of repentance can save it. Vs. 11, "unto repentance": either to express repentance (*cf.* on Mark 1 : 4), or in order, by its whole effect on the minds of the people, to lead them to repentance, especially by calling them to repentance and giving them a definite act in which to express their decision. "He shall baptize you": words addressed to the Pharisees and Sadducees, or to the whole people. "With the Holy Ghost and with fire": better, with Holy Spirit and

fire, the reference being to a subjection of the people to the searching and testing work of the Spirit of God in the Mightier One, by which the real characters of men should be discovered, as John himself, with his baptism of water touching only their bodies, could never discover or disclose them. *Cf.* Mal. 3 : 2–5, from which John's figure of speech is probably derived. John was a man of great insight into character, but he recognized that he could not try men's hearts as the Greater One who was to follow would search and test them. Notice the sharp contrast which he draws between his own work and that of the Mightier One to come. The one baptism is outward and symbolic; the other inward and effectual. The baptism of John, though intended to bring about repentance, could not in fact produce it, nor could it distinguish between the truly repentant and the only professedly so. It was the revelation of God through the Mightier One which should try their hearts and reveal their true characters. This actually took place, as we know, when Jesus came, and men took sides for or against him. Vs. 12, "Whose fan": a winnowing shovel, with which the mingled grain and chaff, after being threshed, were thrown into the air, that the steady west wind might blow away the chaff, leaving the grain behind. "He will thoroughly cleanse his threshing-floor": *i. e.*, complete the work of separating grain and chaff. "Unquenchable fire": a figure for inevitable and irremediable destruction. The whole verse is descriptive, in highly figurative language, of a work of judgment by which the evil should be thoroughly purged out of the nation and the kingdom of God set up. *Cf.* ¶ 28. This was the work which John evidently expected the Mightier One to do when he came. *Cf.* Mal. 4 : 1–3.

WINNOWING
[From NEIL, *Picturesque Palestine*]

¶ 49. **Notes on § 18, Luke 3 : 1–18.** — Vs. 1, "In the fifteenth year of Tiberius Cæsar": There is difference of opinion as to the event from which these years should be reckoned. Tiberius was *associated* with Augustus as joint emperor about the end of 11 A. D. He became full emperor at the death of Augustus, August 19, 14 A. D. If the earlier date be chosen (and on the whole this seems the more probable), the appearance of John the Baptist would be in the latter part of 25 or early part of 26 A. D. If the later date be chosen, John would appear three years later (28 or 29 A. D.). "Pontius Pilate being governor of Judea": Pilate was made procurator of Judea in 25 or 26 A. D. "Herod being tetrarch of Galilee and his brother Philip," etc.: A tetrarch was a native ruler lower in rank than a king. Palestine contained, in the time of Jesus, the two tetrarchies mentioned. Syria as a whole contained seventeen. These rulers were dependent upon Rome, but were not immediately subject to the provincial officials. They levied their own taxes and maintained their own armies, but were always liable to immediate deposition (as in the case of Herod Antipas in 39 or 40 A. D.), if they were suspected of disloyalty or bad government. Herod Antipas was thus in charge of the region of which Jesus was a citizen. He was not a model ruler, but managed to maintain himself for about forty-three years, when he was banished to Lyons on the charge of preparing for a revolt. He was a great builder, his chief city being Tiberias on the Sea of Galilee. His brother Philip had a much less fertile territory, but was a good ruler. He, too, was a builder of cities, Banias or Cæsarea Philippi and Bethsaida Julias being the special objects of his expenditures. Of Lysanias, the tetrarch of Abilene, we know nothing certainly. "Annas and Caiaphas being high priests": Only one man could be high priest at a time, and this from 18 to 36 A. D. we know was Caiaphas. But Annas had been high priest 7–14 A. D., and even if his deposition was not regarded as illegal, he controlled his successors, several of whom were from his own family. Thus from all these historical data, so carefully given by Luke, we are led to conclude that John the Baptist began his work toward the end of 25 or the beginning of 26 A. D.

Vs. 3; *cf.* Mark 1 : 4, 5. Vss. 4–6; *cf.* Mark 1 : 2, 3; Matt. 3 : 3; Luke omits the words from Malachi which Mark prefixes to those from Isaiah and extends the quotation from Isaiah. Vss. 3–9; *cf.* Matt. 3 : 7–10. Observe how closely similar the two accounts are. Vss. 10–14: Notice how in these verses, found only in Luke, John points out, in concrete examples adapted to the several classes of people, how the repentance which he demanded would express itself. These are examples of the "fruits worthy of repentance" (vs. 8.). Vs. 13, "extort no more," etc.: Under the current system of raising taxes extortion was easy, and common among the collectors of customs (publicans.) Vs. 14, "do violence to no man": as in the case of the collectors of customs, so

here John selects for reproof those vices to which the soldiers were specially liable. Notice that he does not tell them to give up their occupations.

Vs. 15, "And as the people were in expectation," etc. In a time when there was constant readiness to accept anyone as the Messiah, provided he met popular expectation, the appearance of John, such a prophet as had not been for generations, set people to wondering whether he were the Christ. See the reflection of this feeling in John 1:19, 20. Vss. 16, 17; see Matt. 3:11, 12. Vs. 18, "the good tidings": the gospel. Much of John's preaching was of judgment rather than of salvation, but it always included salvation for the repentant. He sought by the terrors of a coming judgment to persuade men to escape from judgment. *Cf.* vs. 17, "gather the wheat into the garner," and Matt. 3:2. Vss. 19, 20 will be taken up in connection with § 34.

¶ 50. **Current Ideas concerning the Messiah.**—The Jewish hope for a Messiah was at bottom a hope for a divinely appointed (and anointed) deliverer from national distress. Throughout the history of the Hebrew people their prophets had promised that God would aid them, and if they were in danger from their enemies, would deliver them, provided only they kept his commandments and were true to him in other ways. This succession of promises could never be quite fulfilled, however, because of the wrongdoings of the Hebrew nation; but the hope grew deeper and more distinct. By degrees, also, it came to include, not merely the idea of a reëstablished, glorious kingdom of Israel over which God was to be king—the kingdom of God—but also of a specific person through whom God would establish the kingdom. Thus the Messianic hope in the time of Jesus was the child of faith and national misfortune; at once religious and political. Its form was various according as the one or the other of these two elements predominated. All classes, however, believed that the Messiah would be the son of David, and that his kingdom would consist of Jews and proselytes. With the more intellectual classes, especially the Pharisees, the Messiah was something more than a mere man, though less than God. His coming was to be preceded by that of Elijah (Mal. 4:5: Mark 9:11, 12; *cf.* Mark 6:15; John 1:21) and awful portents in the heavens. In despair of obtaining an ordinary earthly kingdom, some of the Pharisees believed his work would be accomplished only after the evil angels had been conquered, the dead had been raised, and all men had been judged. Then he should reign from Jerusalem

over a great Jewish nation, to which all heathen people should be subject. When this kingdom had been firmly established, the Messiah would turn it over to God himself. Naturally the Pharisees did not recognize Jesus as the Messiah. On the part of the masses the hope was more political, and the deliverance was supposed to be from the rule of the Romans. This popular conception it was that led so many people to misjudge Jesus and to regard him as a political agitator.

¶ 51. **Questions and Suggestions for Study.**—(1) With what events does Mark conceive the gospel history to begin? (2) What apostle expresses a similar thought? (3)* Give in outline Mark's account of John the Baptist, distinguishing (*a*) his place of work, (*b*) appearance and mode of life, (*c*) his message to the people, including the moral change demanded, the external act associated with this moral change, and his announcement for the future. (4)* What do Matthew and Luke add in common to Mark's account? (5)* What does Luke add that is found neither in Mark nor Matthew? (6)* How does Luke date the beginning of the ministry of John? To what year does this probably assign it? (7) What is repentance? (8) By what announcement did John enforce his command to repent? (9) What did he teach about the value of Abrahamic descent to save one from God's wrath? (10)* How did he describe the Greater One whom he announced? What phase of his work did he emphasize? (11) How did he contrast his own work with that of the Greater One to come? (12) By what motives especially did he appeal to the people? (13) In what sense was his preaching a gospel (good news)? (14)* What elements of character appear most strongly in John as he is depicted in the synoptic narrative? (15) What facts made it natural for the people to wonder whether John were the Christ? (16)* What kind of Messiah were the Pharisees looking for? (17)* What kind were the people expecting?

¶ 52. **Constructive Work.**— Having completed the study of this chapter as indicated above, write for your "Life of Christ" (inserting above it the part title as on p. 49)—

CHAPTER IV.

THE MINISTRY OF JOHN THE BAPTIST.

1. The time and place of John's work.
2. His message of command and prediction; the relation of baptism to his preaching.
3. His announcement of the Greater One to come.
4. His character as shown in these earlier events of his public life.

¶ 53. **Supplementary Topics for Study.**

1. The character of John the Baptist.

Bible Dictionaries, art. "John the Baptist;" FEATHER, *The Last of the Prophets;* EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 255–74; ZENOS, in BIBLICAL WORLD, January, 1900.

2. The disciples of John the Baptist; who were they, and what did they probably believe?
3. The Jewish expectation of the Messiah.

SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 154–87; WENDT, *The Teaching of Jesus*, Vol. I, pp. 33–89; EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 160–79; MATHEWS, *History of New Testament Times in Palestine*, pp. 159–69.

CHAPTER V.

THE BAPTISM AND TEMPTATION OF JESUS.

§ 19. **The baptism of Jesus**
Matt. 3 : 13–17. Mark 1 : 9–11. Luke 3 : 21, 22 [23 *a*].

§ 20. **The temptation in the wilderness.**
Matt. 4 : 1–11. Mark 1 : 12, 13. Luke 4 : 1–13.

¶ 54. **Notes on § 19, Mark 1 : 9–11.**—Vs. 9, "Nazareth of Galilee": on the location see ¶ 21. Recall also the years Jesus had spent there (*cf.* ¶¶ 40, 43), and what he was now leaving behind. "In the Jordan" (*cf.* R. V. mg.): The place of Jesus' baptism cannot be determined with certainty. The traditional sites of the Greek and Latin churches are in the south, near Jericho. But Bethany (John 1 : 28), to which place Jesus apparently returned after his temptation, is a more probable place, and this is probably farther north, near the southern border of Galilee, at or near the point marked as Bethabara on the map. Vs. 11, "My beloved Son, in whom I am well pleased"; *cf.* ¶ 20 (3); the language from heaven is the assurance to Jesus that he

is in a peculiar sense the object of God's love and approval (*cf.* Mark 9:7; Eph. 1:6; Col. 1:13), and begets, we can hardly doubt, in a measure in which it had not existed before, the consciousness of his mission as the Messiah.

¶ 55. **Notes on § 19, Matt. 3:13–17.**—Vs. 13; *cf.* Mark 1:9. Vs. 14, "But John would have hindered him," etc.: John had urgently commanded the people to repent and be baptized, and had boldly rebuked those whom he suspected of insincerity; but when Jesus comes to him he feels himself in the presence, not of one morally inferior to him, but of his superior, and in the words, "I have need to be baptized of thee, and comest thou to me?" confesses his sense of the inappropriateness of Jesus receiving baptism at his hands. Yet notice that he neither says that it is in itself unfitting for Jesus to be baptized, nor indicates that he knew Jesus to be the Christ. He may or may not have had personal acquaintance with him; there is nothing to indicate that he yet *knew* him to be the Christ (*cf.* John 1:31). Vs. 15, "suffer it now": This reply of Jesus virtually admits the *unsuitableness* of his being baptized by John, and by implication his own superiority to John, which John had felt, but sets it aside *for the time;* in due season his superiority will be manifest. "For thus it becometh us to fulfil all righteousness": Jesus regarded John's work as a part of the plan of God. For him to share in it was, therefore, to obey the will of God, *i. e.*, to do righteousness. He made the same application to the people at large (Luke 7:29, 30), saying that they who were baptized by John declared God to be righteous, while the Pharisees by refusing made the plan of God ineffectual in their own case. John had urged a consideration of propriety; Jesus puts the matter on the ground of duty. In the presence of duty the highest propriety is to waive propriety and do the duty. In this sentence—the second one which the gospels record from Jesus' lips—we gain a most significant light upon the principles of his life. Compare his words in the temple (Luke 2:49) and the notes in ¶ 42. On vss. 16, 17 *cf.* Mark 1:10, 11.

¶ 56. **Notes on § 19, Luke 3:21, 22.**—Vs. 21, "When all the people were baptized": not "after all had been baptized," nor while the rest were being baptized" (and so in the presence of others), but simply at the same time (in general) at which the rest of the people were baptized. None of the gospels imply that there were spectators of Jesus' baptism. "And praying": a feature of the narrative peculiar to Luke.

¶ 57. **The Baptism of Jesus.**—As has appeared from a study of his own words (¶ 55), the baptism of Jesus was not a confession of sin,

but a profession of devotion to a revealed plan of God. The devotion of one's self to the kingdom of God, whose approach John had announced, involved in the case of others, but not in his, repentance and confession of sin. Had he allowed any consideration to induce him not to join John the Baptist, his influence would have been thrown against the revival of righteousness which John was seeking to bring about. Before such an alternative the Son of God could only act as he did act. By so doing he became formally, of course, a follower of John, but immediately afterward he began a new Messianic movement.

From this act, we must believe, dates the beginning of his clear conviction that he was to undertake the work of founding the kingdom of God; that he was the one whom John was foretelling. From the moment the voice from heaven sounded in his heart he devoted himself with unswerving purpose and self-sacrifice to the new work. Before his baptism he was a private individual; after his baptism he took up the work of the Messiah. (*Cf.* Acts 4 : 27; 10 : 38.)

¶ 58. **Notes on § 20, Mark 1 : 12, 13.**—Vs. 12, "and straightway the Spirit driveth him forth": The assurance of divine sonship in connection with the baptism is immediately followed by an impulse from the Spirit to seek the solitude of the wilderness, doubtless for reflection upon the new work opening up before him. "Into the wilderness": at what particular place it is idle to guess. Tradition points to a high hill northwest of Jericho, called Mons Quarantana (the forty-day mountain), in modern Arabic Jebel Quruntil. But the tradition is of no special value. Vs. 13, "forty days tempted of Satan": The temptation, continued through the whole period, was, no doubt, inseparably connected with his meditation over his plans. "With the wilds beasts": as would be natural in the wilderness. The statement is peculiar to Mark.

¶ 59. **Notes on § 20, Matt. 4 : 1–11.**—Vs. 1, "to be tempted": *cf.* ¶ 58. Vs. 3, "And the tempter came": a visible appearance is not at all required by the narrative. "If thou art the Son of God": referring to the voice from heaven (3 : 17), and basing the temptation on that. "Command that these stones become bread": an appeal to his hunger (*cf.* vs. 2), and conveying the suggestion that there is an inconsistency between his being God's Son, the special object of God's love, and going hungry, and that he must either substantiate his conviction of sonship by feeding himself miraculously, or doubt that sonship. Vs. 4, "Man shall not live by bread alone, but by every word that proceedeth from out of the mouth of God": *i. e.*, shall not regard bread

as indispensable, but shall in simple trust in God wait his word (see Deut. 8 : 3). This principle of trust in the all-sufficient God, which God taught Israel in the wilderness, Jesus applies to his own case. He will not insist on bread as the evidence of God's love, but will trust God's word (3 : 17). Vs. 5, "the devil taketh him": in thought, no doubt, not bodily, for against Jesus' will this would have been impossible, and with his will sinful on his part. "The pinnacle of the temple": some high gable of the temple or its colonnades is referred to, perhaps that very high one which overlooks the valley of Kedron. Vs. 6, "If thou art the son of God": as before, an appeal to his consciousness of divine sonship, with perhaps an added reference to the trustful confidence in God just expressed (vs. 4). "Cast thyself down : for it is written, He shall give his angels charge," etc.: *i. e.*, if thou art God's Son, he will surely care for thee ; prove it by throwing yourself down. Under guise of an appeal to filial trust lies concealed a temptation to distrust. Vs. 7, "Thou shalt not tempt the Lord thy God": The words are from Deut. 6 : 16, and forbid making demands on God, or putting him to the test, from doubt of his care. Jesus refuses to do this ; trust needs no self-appointed test of God. In his work in the world as God's Son he will not manufacture evidence of God's presence and care, for himself or for others. He will go forward in simple trust, taking such evidences of God's love and care as come in the doing of duty. See the opposite spirit of the Jews and Jesus' answer in Mark 8 : 11, 12. Vs. 8, "All the kingdoms of the world": a mental vision of that world that Jesus wished to win for God. Vs. 9, "if thou wilt fall down and worship me" : a figure of speech descriptive of what the course of action which was suggested to him would really amount to. One naturally thinks of some concession to the false, worldly ideas of the times, by which he might have gained adherents rapidly ; some compromise, in word or act, which to Jesus' thought amounted to giving homage to the devil. Vs. 10, "Thou shalt worship the Lord thy God, and him only shalt thou serve": quoted from Deut. 6 : 13, where it enjoins Israel to worship Jehovah only, as against the gods of the surrounding nations. In the mouth of Jesus it means that allegiance and reverence are due to no human authority, to no worldly ideals, but to God only. In his life there is to be no divided allegiance. Vs. 11 ; *cf.* Mark 1 : 13*b*.

¶ 60. **Notes on § 20, Luke 4 : 1–13.**—The narrative of Luke is like Mark's in extending the temptations through the forty days ; like Matthew's in narrating the three temptations at the end. The second

and third temptations are put in a different order in Luke; for the difference no satisfactory explanation can be given, nor is it important.

¶ 61. **Messiahship as Conceived by Jesus.**—The idea of Messiahship was essentially Jewish, and had Jesus been content to take it as it existed, it could have had little meaning for other peoples. But Jesus did with it as he did with so many other Jewish conceptions: although he continued to use the words of the Jews he plunged beneath the surface and form to the fundamental thought they represented, and dealt with this. To be the Christ meant to found the kingdom of God; but this is only to say that to be the Christ meant to make human society righteous and prosperous by bringing its members into right relations with God. Thus he made the term "kingdom of God" social and religious rather than political. He does not often use the word "Messiah" with reference to himself, but it is clear that as the Christ he regards his duty as consisting in these things: (1) he must found the kingdom of God on earth; (2) he must found it by inducing men to love God in order that they may be like him; (3) he must show men how to live as members of the kingdom; (4) he must present himself as the ideal of the kingdom, both by living as a real Son of God, full of faith in his Father's wisdom and love, and also as a brother of men, full of self-sacrificing love. In a word, Jesus' idea of Messiahship was simply this: to get people to be like himself in order that they might live right with God and man.

¶ 62. **Questions and Suggestions for Study.**—(1) Relate the story of the baptism of Jesus as told by Mark. (2) What distinct addition does Matthew make to the Mark narrative? (3)* What is the meaning, in Jesus' reply to John, of the words, "Suffer it now"? (4)* What is the meaning of "thus it becometh us to fulfil all righteousness"? (5)* What great principle of conduct does Jesus enunciate in this answer to John? (6)* Is this principle valid for him only, or for all men? (7)* What elements of Jesus' religious life that ought to be in ours are revealed in this passage and in Luke 2:49? (8) Was duty a repulsive thing to Jesus? (9)* What was the meaning for Jesus of the descent of the Spirit and the voice from heaven?

(10) Tell the story of Jesus' temptation in the wilderness as related by Mark. (11) Relate the story of the first of the

three temptations as recorded by Matthew. (12) Of the second. (13) Of the third. (14) Wherein does Luke's narrative differ from Matthew's? (15)* Explain the meaning of Jesus' answer to the first temptation. (16)* To the second. (17)* To the third. (18) What gave occasion to these temptations, and of what use were they to Jesus? (19)* What great principles of conduct are involved in his several answers? (20) Can you suggest circumstances of modern life to which these principles would be applicable?

¶ 63. **Constructive Work.**— Having completed the preceding work, write chap. v of your "Life of Christ" treating the baptism and the temptation.

¶ 64. **Supplementary Topics for Study.**

1. The contrasts between the life of Jesus before, and his life after, his baptism in (*a*) occupation, (*b*) home, (*c*) relations to kindred, (*d*) relations to people in general.

2. Illustrations of typical human experience in that of Jesus during this period.

3. Wherein did the beginnings of John's work resemble those of Jesus?

CHAPTER VI.

THE BEGINNINGS OF FAITH IN JESUS.

§21. **John's testimony before the priests and Levites.**	**John 1 : 19–28.**
§22. **Jesus the Lamb of God.**	**John 1 : 29–34.**
§23. **The first three disciples.**	**John 1 : 35–42.**
§24. **Philip and Nathanael.**	**John 1 : 43–51.**
§25. **The first miracle : water made wine.**	**John 2 : 1–11.**
§26. **Sojourn in Capernaum.**	**John 2 : 12.**

¶ 65. **Notes on §21, John 1 : 19–28.**—Vs. 19, "when the Jews sent unto him . . . . to ask him, Who art thou?" : on the inquiry awakened by John see Luke 3 : 15. Vs. 21, "Art thou Elijah?" On the basis of a literal interpretation of Mal. 4 : 5, Elijah was expected to come before the Christ (*cf.* Matt. 17 : 10). This prophecy Jesus recognizes as fulfilled in its real sense in John the Baptist (Matt. 17 : 11 ff.; 11 : 14). John denies that he is Elijah, because he knew he was not Elijah in the

sense intended by the question. "Art thou the prophet?": the question refers to the prophet promised in Deut. 18:15. *Cf.* John 6:14, 30, 31; Acts 3:22. Vs. 23, "I am the voice of one crying," etc.: more exactly, "a voice of one," etc. John wishes to sink his personality out of sight; he will not identify himself with any of the great personalities which the Jews have pictured to themselves and for which they are looking; he is simply a voice, bidding men, "Make straight the way of the Lord." These words of Isaiah, originally employed to picture poetically the return of Jehovah bringing his people from captivity, are employed by John as aptly describing the spiritual preparation for Jehovah's coming to his people. Vs. 25, "why then baptizest thou, if thou art not the Christ": probably on the basis of Zech. 13:1, the administration of a rite symbolic of purification was thought to belong to the Messiah. Vs. 26; *cf.* Mark 1:7, 8, but notice that he whom John then spoke of as coming he now says is present, though unknown. Vs. 28, "Bethany beyond Jordan": Notice the marginal reading Bethabara, or Betharaba, probably another name for the same place or of a place near at hand. Various sites have been suggested for this place, but the most probable view is that which finds it at Mak't 'Abârah, a ford of the Jordan a little northeast of Scythopolis. Bethany is perhaps a modified form of Batanea (CONDER, *Tent Work*, Vol. II, pp. 64–8) or simply another name for Bethabara, meaning the same thing (EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, p. 278).

¶ 66. **Notes on §22, John 1:29–34.**—Vs. 29, "On the morrow": Notice that these §§ 21–24 give the record of four successive days. "Behold the Lamb of God, that taketh away the sin of the world": The conception of Jesus involved in these words is akin to, if not derived from, that of Isa., chap. 53 (read this chapter carefully)—a man pure, meek, gentle, and bearing the sin of the world, and by bearing it taking it away, freeing the sinner from the consequences of it. This is a very different picture from that which John had drawn of the Coming One in his words to the Jews before he appeared (Matt. 3:10–12), and shows that, while his thought about what the Messiah would be led him to emphasize one phase of his work as set forth in the prophets, the actual sight of Jesus, as he returned from his forty days in the wilderness, aided perhaps by actual conversation with Jesus in which Jesus had set forth his conception of the work that he must do, impressed him with a very different aspect of Jesus' own character. Perhaps he could not himself at once have adjusted these to one another, though they actually meet in Jesus' own life and work.

Vs. 30, "This is he of whom I said," etc.: *cf.* John 1:15. The gospels do not tell when John had said this. Vs. 31, "And I knew him not": knew him not, that is, as the Greater One who was to follow him; personal acquaintance he may or may not have had. John's announcement of his greater successor was an act of faith, not of sight. Vss. 32–34; *cf.* Mark 1:10, 11. The experience at the Jordan, so deeply significant for Jesus, became also to John a revelation of Jesus as that One for whom he had been looking and whom in faith he had announced, the One who, himself filled with the Spirit, should baptize others in that Spirit. "The Son of God": see ¶ 20, and note on Mark 1:11.

¶ 67. **Notes on § 23, John 1:35–42.**—Vs. 37, "two disciples": one of them being Andrew (vs. 40), and the other very probably John, the evangelist. Vs. 41, "We have found the Messiah": the expression of a first impression, which longer acquaintance was not only to deepen into conviction, but also to modify, as he learned how different a Messiah Jesus was to be from that which he at first thought of.

¶ 68. **Notes on § 24, John 1:43–51**—Vs. 43, "into Galilee": returning home; *cf.* Mark 1:9. Vs. 44, "Now Philip was from Bethsaida": viz., Bethsaida of Galilee (John 12:21; *cf.* map), perhaps a suburb of Capernaum, where Peter and Andrew afterward lived (Mark 1:21, 29). Vs. 45, "him of whom Moses in the law, and the prophets, did write": *i. e.*, the Messiah: *cf.* on vs. 41. "Jesus of Nazareth, son of Joseph": so Jesus was known throughout his public life. Vs. 46, "Can any good thing come out of Nazareth?": a place without distinction or reputation, and with which no one had ever associated the Messiah (it is not even mentioned in the Old Testament), and all the less likely to seem to Nathanael of Cana a probable birthplace of the Messiah, that it was a neighboring village to that in which he himself lived. Vs. 49, "Rabbi, thou art the Son of God; thou art King of Israel": the first phrase is an echo of John's testimony, the second an explicit acknowledgment of his Messiahship (*cf.* Ps. 2:6, 7; 2 Sam. 7:13, 14). Testimony and the impression made by Jesus' own character on susceptible minds win for Jesus his first disciples. Vs. 51, "angels of God ascending and descending upon the Son of Man": he shall become a medium of communication between heaven and earth. (See Gen. 28:10 ff.) "Son of Man": used here for the first time. See ¶ 69.

¶ 69. **The Term "Son of Man."**—The expression "son of man" is frequently used in the Old Testament, and always as a poetic equivalent of man. Thus in Ps. 8:4, "What is man that thou art mindful of him, and the son of

man that thou visitest him?": a passage which Heb. 2:6 ff. applies to Jesus, because in him alone is this ideal picture of man fully realized. Even in Dan. 7:13, though the *passage* describes the Messianic kingdom, the *phrase* "son of man" simply means man, being used to set forth the humane character of that kingdom as compared with the fierce and brutal character of those which are to precede it. In no book that has come down to us from the period between the writing of Daniel and the coming of Christ does the term "son of man" occur, unless it be in the pseudepigraphical book of Enoch. In this book "the Son of Man" is a recognized name of the Messiah, and many have inferred that this is the sense in which Jesus uses it. But it is uncertain whether the portions of the book of Enoch in which the expression occurs were written before the time of Jesus, and it is beyond question from the gospels (in which the term occurs only as a title applied by Jesus to himself) that the people at least did not understand it as meaning the Messiah. For Jesus himself constantly used it, while at the same time instructing his disciples not to tell the people that he was the Messiah (Mark 8:30; 9:9, 30, 31). Jesus' use of it as a name for himself is either (*a*) expressive of his own consciousness of being in the full sense of the word man, all that God intended man to be, doing those things and suffering those things which it is the part of man to do and suffer, or (*b*) expressive of his relation to the kingdom of God he was founding. In Dan. 7:13 "a son of man" is the type of the "kingdom of saints;" just as beasts are types of other kingdoms, so Jesus is the type of the kingdom. As he is, so are its members to be. Even though they could not see that Jesus was the Christ, the people could see as much meaning as this in the term: he was trying to get people to be like himself.

¶ 70. **Notes on § 25, John 2:1–11.**—Vs. 1, "and the third day": reckoned from the day of 1:43. "Cana of Galilee": see ¶ 71. Vs. 2, "and his disciples": probably the five mentioned in the preceding chapter. Vs. 4, "Woman, what have I to do with thee?" or, what have we in common?, indicating that the thought and wish implied in her hint he did not share with her. "Mine hour is not yet come": the time for me to act. Mary perhaps desired a conspicuous display of power; Jesus would bring relief, but in such way and at such time that it would attract no general attention. Vs. 6, "After the Jews' manner of purifying": *cf.* Mark 7:3, 4. "Two or three firkins apiece": a firkin—about nine gallons. Vs. 8, "the ruler of the feast": either a head waiter or, as is more likely, a guest elected to preside. Vs. 9, "tasted the water now become wine": that the whole of the water in the jars became wine is not said, but only that what was drawn and drunk became wine. Vs. 11, "This beginning of his signs": "sign" is John's usual word for Jesus' deeds of power, and one that emphasizes

the *significance* of the deed rather than either its power or its wondrousness. "Manifested his glory": revealed the excellence and beauty of his character and power. "And his disciples believed on him": *i. e.*, believed more firmly in him than before; faith is by its very nature a thing of degrees, capable of growing and intended to grow.

¶ 71. **Cana of Galilee.**—The home of Nathaniel (John 21:2) and the place of Jesus' first miracle. Since the sixteenth century Kefr Kenna, three and one-half miles northeast of Nazareth, has been the commonly accepted site of Cana. Robinson, however, in 1838 advocated Khurbet Kanah, called also Kana el Jelil (the modern equivalent of Cana of Galilee). This place is about eight miles north of Nazareth. Opinions are much divided as to which is the more probable site. Our map places it at Kefr Kenna. Near this village there is a beautiful spring, and the children of the village run after the traveler offering him water.

¶ 72. **Questions and Suggestions for Study.**—(1) Tell the story of John's testimony before the priests and Levites (§ 21). (2)* What prophecy gives occasion to the question, "Art thou Elijah"? (3)* What to the question, "Art thou the prophet?" (4)* What is the meaning of John's reply, "I am a voice," etc.? (5) What gives rise to the question, "Why baptizest thou," etc.?

(6)* What does John mean by the words, "Behold the Lamb of God that taketh away the sin of the world"? (7) To what influence is it due that this characterization of Jesus is so different from his announcement of the Coming One? (8) What further testimony did John bear respecting Jesus on this occasion? (9)* What does John mean by saying that he did not know Jesus?

(10) What testimony did John bear to two of his disciples? (§ 23). (11) What was the result of this testimony? (12) Who were these two disciples, and what third one did one of these bring to Jesus? (13) What element of John's character is illustrated in his conduct in this matter, and in what respects is his conduct to be emulated by us today?

(14) What other disciple did Jesus call to follow him the next day? (15) Whom did this disciple bring to Jesus?

(16) Relate the conversation between Jesus and Nathanael. (17) What is the meaning of Jesus' last sentence? (18)* Tell briefly the events of each of the four days referred to in §§ 21–24. (19)* What two influences drew to Jesus his first disciples?

(20) Tell the story of the wedding at Cana. (21)* What elements of Jesus' character are revealed in his conduct on this occasion? (22)* What impression and effect did Jesus' act produce on the minds of the disciples?

(23) Where did Jesus go after the wedding at Cana? (24) Who accompanied him?

(25) Point out on the map each of the places mentioned in this chapter and indicate the event which happened at each. (26) Commit to memory the titles of the sections in chaps. iv, v, vi.

¶ 73. **Constructive Work.**— Having completed the study indicated above, write chap. vi of your "Life of Christ," following the outline of sections given at the head of the chapter, or constructing an outline for yourself.

¶ 74. **Supplementary Topics for Study.**

1. The route of Jesus from the Jordan to Cana.

2. Jesus' general habit of life as illustrated in his attendance at the wedding. Compare it with that of John the Baptist.

3. Jewish weddings.

EDERSHEIM, *Sketches of Jewish Social Life, Life and Times of Jesus the Messiah*, Vol. I, pp. 351–5; STAPFER, *Palestine in the Time of Christ*, pp. 159–65. See also Dictionaries of the Bible (esp. HASTINGS'), arts. on "Marriage."

4. The history of the first disciples (*a*) in their relation with Jesus, (*b*) in their work as preachers of the gospel.

See Dictionaries of the Bible.

5. What sort of Messiah did these disciples at this time probably think Jesus would be?

PART III.

THE EARLY JUDEAN MINISTRY.

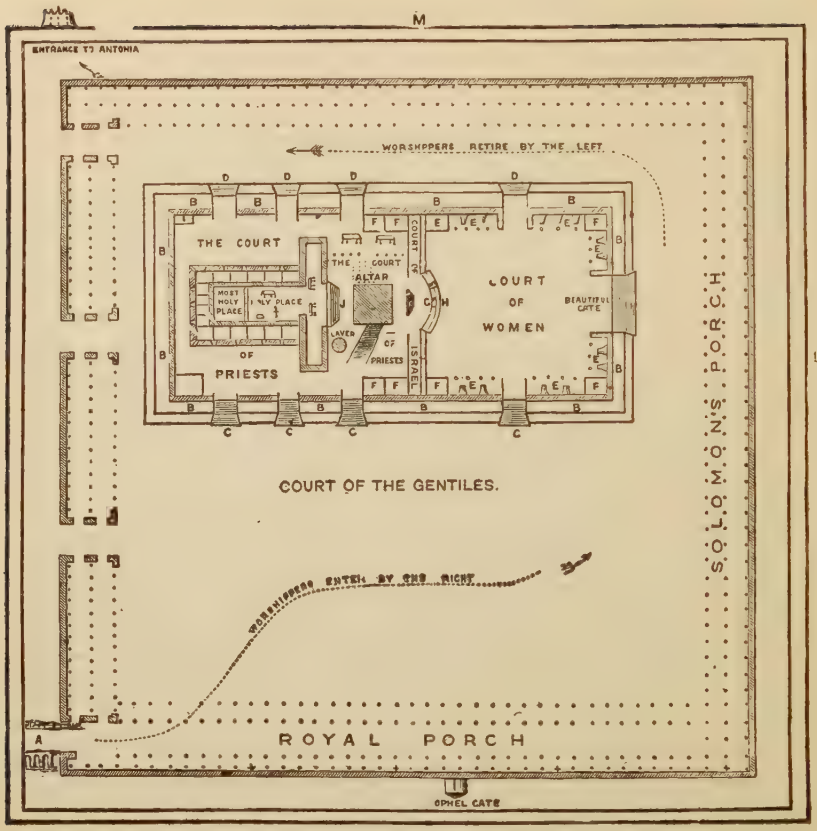
FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE.

CHAPTER VII.

THE BEGINNING OF CHRIST'S WORK IN JERUSALEM.

§ 27. **First cleansing of the temple.** **John 2 : 13–22.**
§ 28. **Discourse with Nicodemus.** **John 2 : 23—3 : 21.**

¶ 75. **Notes on § 27, John 2 : 13–22.**—Vs. 13, "The passover of the Jews was at hand, and Jesus went up to Jerusalem": on the feasts of the Jews and the season of the passover see ¶ 76. Vs. 14, "and he found in the temple those that sold": doubtless in the great court of the Gentiles, which lay outside the sanctuary proper, and was so called because the Gentiles were admitted to it, though forbidden on pain of death to go farther. "Oxen, sheep, and doves": for sacrificial purposes. "And the changers of money sitting": the temple tax (*cf.* Matt. 17 : 24) was required to be paid in Jewish money; hence the need of money changers, since Jews came to the great feasts from many lands (*cf.* Acts 2 : 5–11; 8 : 27), and even in Judea and Galilee Roman coinage was in common use (Mark 12 : 15, 16). Vs. 15, "and he . . . . cast all out of the temple": more, of course, by the power of his righteous indignation than by any physical force. Vs. 16, "make not my Father's house," etc.: the same name for the temple which Luke records him to have used in his boyhood (Luke 2 : 49). The offensiveness of this traffic to Jesus was not in the traffic itself, which was a convenience, if not a necessity, to those who came from a distance to attend the feast and make offerings in connection with it, nor in the presence of animals in the temple or its courts, since this also was a necessity in connection with the sacrifices, but in the conversion of a place of worship into a place of traffic—a traffic to which the priests must have consented, and from which there is reason to believe they



PLAN OF THE TEMPLE

[From EDERSHEIM, *The Temple at the Time of Christ*]

A. Royal Tyropœon Bridge.
B B, etc. Terrace, or Chel, outside of which tradition places a low inclosure, called the Soreg.
C C C. South Side Gates, the second on the right hand being the ancient Water Gate.
D D D. North Side Gates.
E E E E. Money Chests.
F F. Courts and Chambers.
G. Nicanor Gate.
H. Fifteen steps of the Levites.
I. House of Stoves.
J. Steps of the Priests.
K. To Mount Zion.
L. Shushan Gate, with arched roadway, to Mount of Olives (?).
M. To Bezetha.

themselves derived a profit, and that an exorbitant one (see EDERSHEIM, *Life of Jesus*, I, 370, 371). Vs. 18, "what sign showest thou": the Jews failed to perceive that such an act carries its own warrant in the wickedness of the traffic, and the righteous zeal of him who puts an end

to it, and demanded some supernatural token of authority. Vs. 19, "destroy this temple and in three days I will raise it up": Some interpreters understand Jesus' words to refer primarily to the temple as a place for the worship of God, which was destroyed when and as fast as it was robbed of its sacred associations and ceased to be a place of true worship of God. If the Jews, by the continuance of their course of action, thus destroy this temple, Jesus will, he declares, speedily restore it by establishing a purified worship in its place. *Cf.* Mark 14:58; John 4:21–24. But this destruction of the temple through the exclusion from it of the true spirit of worship did also, as a matter of fact, carry with it the death of Jesus at the hands of those who had already destroyed the temple; and after the death and resurrection of Jesus the disciples interpreted the saying as referring to these events (vs. 21). Other interpreters understand this latter reference to his death as the only one intended by Jesus. Vs. 20, "forty and six years": the temple was begun in the eighteenth year of Herod, viz., 20–19 B. C. Forty-six years from that time would bring us to the passover of 27 A. D.

Mark 11:15–18 and parallels in Matthew and Luke relate a cleansing of the temple by Jesus in language as similar to that here employed as we should expect in independent accounts of the same event. This fact naturally raises the question whether there were really two such events, one at the beginning and the other at the end of the ministry. Some scholars make one event and adopt Mark's position; others make one and regard John's position as the true one; others think that Jesus performed such an act twice.

¶ 76. **The Feasts of the Jews.**— Besides New Year's day, the cycle of Jewish feasts in Jesus' day included the following each year:

1. The Feast of the Passover and Unleavened Bread, first month (Nisan, March–April), 14th to 21st days.
2. The Feast of Acra, on the 23d day of the second month.
3. The Feast of Pentecost, fifty days after Passover, about the 6th day of the third month.
4. The Feast of Woodcarrying, on the 15th day of the fifth month.
5. The Feast of Tabernacles, from the 15th to the 22d of the seventh month, the last day of it constituting the Feast of Waterdrawing.
6. The Feast of Dedication, lasting eight days and beginning on the 25th day of the eighth month (November–December).
7. The Feast of Purim, on the 14th day of the twelfth month.

Of these feasts, Passover, Pentecost, and Tabernacles were celebrated in Jerusalem, to which Jews came from all quarters for that purpose. The others required no such journey to Jerusalem.

¶ 77. **Notes on § 28, John 2 : 23 — 3 : 21.** — Vs. 24, "But Jesus did not trust himself unto them": did not take them into his confidence or intrust his work to them. This striking statement that, though they "trusted" him, Jesus did not "trust" them, finds its explanation in the fact that their faith, though real, rested upon his signs, rather than upon an appreciation of him or of his teachings. The disciples whom Jesus trusted believed on him before he had wrought any signs (*cf.* §§ 23, 24).

Chap. 3 : 1, "a man of the Pharisees": *cf.* ¶ 30, *b*. "A ruler of the Jews": a member of the Sanhedrin, that body of seventy men who constituted the highest court of the Jews, a court which retained even under the Romans a considerable measure of authority. Vs. 2, "by night": probably through caution, not wishing to have it known that he was disposed to accept Jesus until he had fully made up his mind. "Rabbi, we know," etc.: notice this sentence carefully. Nicodemus is of those, mentioned in 2 : 23, whose conviction, such as it was, rested on the signs. The words "we know" reflect the fact that he speaks for others also, and suggest the possibility that he came with overtures from members of the Pharisaic party who, impressed with Jesus' miracles, were disposed to overlook the fact that he had not been educated as a rabbi, welcome him to their number, and join hands with him to bring in the kingdom of God. Vs. 3, "Except a man be born anew, he cannot see the kingdom of God": Jesus answers Nicodemus' thought, not his words. He cannot accept alliance with the Pharisees on any such basis as Nicodemus has in mind. He tells him that if one would share the kingdom himself, he must be born anew, that is, be completely made over morally. Vs. 4, "How can a man," etc.; words of utter perplexity. Vs. 5, "Except a man be born of water and spirit": Nicodemus, like the other Pharisees (Luke 7 : 30), had probably rejected John's baptism (John did no sign). It is to this, probably, that Jesus refers in the word "water." Except a man be morally transformed, by repentance suitably acknowledged, and by the work of God's spirit, he can have no part in the kingdom of God. Vs. 6, "That which is born of the flesh is flesh," etc.: The Pharisees trusted to Abrahamic descent according to the flesh (*cf.* Matt. 3 : 9), and counted this sufficient to give them place in the kingdom. Jesus tells Nicodemus that natural descent produces only a natural man; fitness for God's kingdom comes only through the power of his spirit. Vs. 8, "The wind bloweth where it listeth," etc.: We must not expect to understand *how* these things take place; even the wind is mysterious. Vs. 10, "Art thou the teacher of

Israel": implying that Nicodemus was a well-known rabbi. Vs. 12, "earthly things": the *fact* that a man must repent and be born anew spiritually. "Heavenly things": the *explanation* of *how* these things come about. Vs. 13, "And no man" etc.: Nor can he expect to learn these things from anyone else, if he refuses to learn them from Jesus.

Vss. 16–21 form a new paragraph, dealing with the mission of Jesus in the world. The dialogue ceases with vs. 15 (perhaps with vs. 12), the pronoun "I" is not used in 16–21, and vss. 16, 18 use titles of Jesus which we nowhere find Jesus applying to himself. These facts lead many to think that vss. 16–21 are a summary by the evangelist in his own words of the teachings of Jesus. They should be read attentively; they demand not so much explanation as meditation. Consider carefully what each sentence means and the thought of the whole.

¶ 78. **Questions and Suggestions for Study.**—(1) At what season of the year was the passover celebrated? (2)* What was the special occasion of the traffic in animals in the temple courts at this time? (3) What of the changing of money? (4) In what part of the temple did this traffic take place? (5)* Why did Jesus disapprove of it? (6) Tell the story of his cleansing of the temple. (7)* What spirit did Jesus manifest in this act? (8)* How far can his conduct be taken as an example for us, and of what is it an example? (9) Has his conduct any bearing on the question to what uses a church building may properly be put, and, if so, what? (10) Was there anything wrong in the demand of the Jews (vs. 18), and, if so, what? (11)* Explain Jesus' reply to the Jews (vs. 19).

(12)* What was the characteristic of the followers whom Jesus gained in Jerusalem? (13) How did Jesus esteem faith which sprang from the signs? (14)* What was the relation which he desired to see between signs and faith? (15)* Who was Nicodemus? (16) Tell the story of his visit to Jesus, (17) In what spirit did he come? (18) What great lesson did Jesus teach him? (19)* What did Jesus mean by being born of water and spirit? (20) Recite from memory, if you can, John 3:16–21. (21)* What great truths are summed up in this paragraph?

¶ 79. **Constructive Work.** Having studied §§ 27, 28 as fully as time permits, write chap. vii of your "Life of Christ."

¶ 80. **Supplementary Topics for Study.**

1. The origin and meaning of the passover celebration; the manner of its observance in Jesus' day.

Exod. 12:1–51; 13:3–10; 23:14–19; 34:18–26; EDERSHEIM, *Temple*, chap. xii; Bible Dictionaries, art. "Passover."

2. The value of John 2:20 for the chronology of Jesus' life.

ANDREWS, *Life of Our Lord*, pp. 5, 6; art. "Chronology" in HASTINGS' *Dict. Bib.*

3. The cleansings of the temple: were there two or one? and, if one, when did it occur? Compare the account of John with that in Mark 11:15–18; and consult—

ANDREWS, *Life of Our Lord*, pp. 167–70; PLUMMER, *Com. on Luke*, 19:46; DODS, *Com. on John*, 2:20; EDERSHEIM, *Life of Jesus*, Vol. I, pp. 364–74; Vol. II, pp. 377 ff.; SANDAY, art. "Jesus Christ," in HASTINGS' *Dict. Bib.*, Vol. II, p. 613; WEISS, *Life of Christ*, Vol. II, pp. 3–17.

CHAPTER VIII.

JESUS IN JUDEA AND SAMARIA.

§ 29. **Christ baptizing in Judea.** John 3:22. [John 4:1, 2.]

§ 30. **John's testimony to Christ at Ænon.** John 3:23–36.

§ 31. **The departure from Judea.** [Matt. 4:12.] [Mark 1:14.] John 4:1–3.

§ 32. **Discourse with the woman of Samaria.** John 4:4–26.

§ 33. **The gospel in Sychar.** John 4:27–42.

¶ 81. **Notes on § 29, John 3:22 [4:1, 2].**—This is the only period at which we know of Jesus' baptizing, even by the hand of his disciples. Apparently finding it inexpedient to remain longer in Jerusalem, and not wishing to begin an independent movement while John was still at work, he attaches himself and his disciples to John's work, and administers through them what was practically the baptism of John. Those who, holding that there was but one cleansing of the temple, transfer both §§ 27 and 28 to the last passover, connect 3:22 directly with 2:12. In this case Jesus undertakes no *independent* work while John is still at liberty.

¶ 82. **Notes on § 30, John 3 : 23–36.**— "Ænon near to Salim": many suggestions have been made respecting the location of these places, but none more probable than that of Robinson, confirmed by Professor W. A. Stevens, that the Salem is that which lies about four miles east of Shechem, and that the Ænon — the word means "springs" — refers to the springs in that region (see the map). Thus John seems to have sought to reach all parts of the country, baptizing first in Judea, in the vicinity of Jerusalem, then at Bethany beyond Jordan, a place midway between the two parts of Herod's tetrarchy, Galilee and Perea, and finally in Samaria. That he would be willing to preach to Samaritans is suggested by Matt. 3 : 9. Vs. 28, "I am not the Christ": *cf.* 1 : 20. It is in this honest, unassuming attitude and spirit that John always appears, especially in this gospel. Vs. 29, "the friend of the bridegroom": one who was employed to ask the hand of the bride and arrange the marriage. This work of bringing the people of the Messiah to him was what John conceived to be his task.

Vss. 31–36 are even more clearly the evangelist's words than vss. 16–21. The language and style are so unlike anything of the Baptist's, and so wholly like those of the evangelist, that we can only ascribe them to the latter. The Baptist's statement of Jesus' superiority to him leads the evangelist to dwell upon the thought of his superiority to all earthly beings.

¶ 83. **Notes on § 31, [Matt. 4 : 12; Mark 1 : 14]; John 4 : 1–3.**—The statement of the fourth gospel implies as the reason for Jesus' leaving Judea that his work was giving occasion to comparisons between his success and that of John, to the disparagement of John. John was, therefore, still at work. The synoptic account (Mark 1 : 14; Matt. 4 : 12), on the other hand, dates the beginning of Jesus' Galilean ministry from the imprisonment of John. A wholly satisfactory explanation of the difference cannot perhaps be given. The probability is that Jesus withdrew from Judea, as John states, but delayed the actual beginning of work in Galilee till John's work should be entirely over. This led his disciples to reckon the ministry in Galilee from the imprisonment of John (Mark 1 : 14), and at length to the statement of Matt. 4 : 12. Of this period of retirement in Galilee there is perhaps a reflection in the fact that when he begins work he calls again from their business (Mark 1 : 16–20) the same men who had previously accompanied him in Judea.

¶ 84. **Notes on § 32, John 4 : 4–26.**—This most interesting section demands careful, thoughtful reading, but calls for comparatively little explanation. The student should read it through, seeking to gain a clear impression of the whole incident, and asking himself continually whether he sees for himself the whole scene and grasps the thought

which each sentence represented in the mind of the speaker. Vs. 4, "Samaria": the district, not the city. The direct road from Judea to Galilee (see map) passes through Samaria. Very scrupulous Jews went around through Perea. Vs. 5, "a city of Samaria, called Sychar," etc.: The places mentioned in this verse and the following are identified beyond all doubt. Jacob's well still exists, and bears the name Bir Yakub. It is situated in the plain at the foot of Gerizim, on the

ENTRANCE TO THE BUILDING OVER JACOB'S WELL

right hand of the road from Jerusalem to Galilee, which near this point divides, one branch bending west to pass between Ebal and Gerizim. Directly across the valley, half a mile northeast, is the village of 'Askar; a mile and a half northwest is Nablûs, the ancient Sechem or Sychem. 'Askar is undoubtedly the modern name of Sychar. Vs. 6, "wearied with his journey": the Jesus of the gospels, the fourth included, is a true man, with a man's physical limitations. The divine in him does not save him from human weariness. "About the sixth hour": at midday. Vs. 9, "For Jews have no dealings," etc.: a remark of the evangelist expressing accurately the long-lived hatred of the two

neighboring peoples. Vs. 10, "If thou knewest the gift of God," etc.: Jesus seizes the opportunity to turn the woman's thought to more important things than water, or the relations of the Jews and Samaritans. His language is intentionally enigmatic, to arrest her attention. Vs. 16, "go call thy husband": words intended to direct the thought of the woman to her moral need, of which vs. 15 shows she had as yet only the dimmest, if any, apprehension. Vs. 18, "for thou hast had five husbands": a striking instance of Jesus' ability to read the human heart (*cf.* John 2 : 24, 25). Vs. 20, "our fathers worshiped in this mountain," etc.: The woman turns the conversation to religious controversy, perhaps, to parry the force of Jesus' implied accusation, perhaps with the thought that if she is to begin to live a religious life it is needful to learn from this prophet where and how she should worship God. In either case Jesus avails himself of her question to teach her the deepest things of religion. Vss. 21–24, "Woman, believe me," etc.: On the question or *place* of worship Jesus will not take sides; all distinctions of this sort must cease. But the worship of the Samaritan is faulty, that of the Jews superior, because the latter have a truer conception of God than the former (vs. 22). "God is a spirit": an intelligent, spiritual being. And because this is so, worship cannot consist in appeasing or controlling God by sacrifices or other outward acts done by those who yield him no true reverence or love. Only they who "in spirit and in truth" love him as Father offer to him, who is a spirit, acceptable worship. Vs. 25, "I know that Messiah cometh": *cf.* ¶ 85. Vs. 26, "I that speak unto thee am he": a declaration Jesus had not made to the Jews in Jerusalem, or to his disciples as yet. But in this disclosure of himself Jesus sets himself forth less as a king than as a prophet — one who tells men truth concerning God and human conduct. Notice the woman's conception of the Messiah: one who would tell all the needful truths of religion (vs. 25), and *cf.* ¶ 85.

¶ 85. **The Messianic Hope of Samaritans.**— That the Samaritans, like the Jews, expected God would send some specially appointed deliverer to their people is beyond question, but so scanty are the data at hand that it is impossible to describe their hope in detail. According to a hymn of the fourteenth century, as well as later statements, they expected the Messiah to be a prophet — the "Converter." This agrees remarkably with the words of the woman, as well as with the reply of Jesus (John 4 : 25, 26), but it is hardly possible to speak confidently on the basis of such late evidence.

¶ 86. **Notes on § 33, John 4 : 27–42.**—Vs. 27, "marveled that he was speaking with a woman": .t being generally regarded as improper for a rabbi to talk with a woman. This surprise could have been felt by the disciples only in the early part of his ministry, since afterward he often talked with women. Vs. 29, "Can this be the Christ": this cannot be the Christ, can it? The woman skilfully avoids rousing opposition by not implying that he *is* the Messiah. Vs. 32, "I have meat": food. Jesus means that he is so absorbed with his work that he has no sense of hunger. Notice how intensely he had thrown himself into the task of reaching and helping this woman.

Vss. 35–38. Jesus, impressed with the openness of mind of the Samaritan woman, and looking for a speedy acceptance of himself by the Samaritans, joyfully calls the attention of the disciples to the harvest waiting for them, a harvest for which he, not they, had sown the seed, and which was following so quickly upon the sowing that sower and reaper could rejoice together.

Vss. 39–42. The hopes of Jesus were realized, and many believed on him, not because of signs, but first of all on the testimony of the woman, and then from having seen and heard Jesus himself. Notice the resemblance to the case of the first disciples (John 1 : 35–51), and the contrast to the situation in Jerusalem (2 : 13–25).

¶ 87. **The Characteristics and Results of the Judean Ministry.**—The act of Jesus in cleansing the temple was one which, though not involving a Messianic claim—any Jew who had the righteous zeal and the needed courage could have done it—would have naturally led on, if it had been rightly received, to a fuller declaration of himself and a career as the accepted Messiah. The hostile attitude of the Jews checks any such movement at the outset, and reveals to Jesus the probable future both of himself and of the nation. Though many believed on him in Jerusalem, his work there was a failure, both in that the leaders set themselves against him, and that those who accepted him did so unintelligently, and were not material with which to lay foundations. This failure is itself in the end to bring about success, but only through his death and the downfall of Judaism.[1]

Leaving Jerusalem, he takes up in Judea, with the little band of disciples already gathered (John 1 : 35–51), a work as the assistant

[1] This is written on the view that this cleansing of the temple really belongs here in time. If in fact the cleasing occurred at the end of the ministry, it has a thoroughly Messianic significance, and the Judean ministry would probably begin with John 3 : 22, which in that case refers to a journey from Galilee to Jerusalem, joining on to 2 : 12.

of John. When its very success compels him to desist lest he come into competition with John and hinder him, he leaves Judea also. Passing through Samaria, he wins many of the Samaritans to faith in him, not by signs, but by his personality and teaching. Reaching Galilee, he perhaps retires for a little time, until the imprisonment of John leaves the way open for him to inaugurate an independent work.

The whole period is thus, in a sense, one of tentative work and patient waiting.

¶ 88. **Questions and Suggestions for Study.** — (1) When did Jesus engage in the work of baptizing (by the hands of his disciples)? (2) What was the relation of this work to that of John the Baptist?

(3) Where was John baptizing at this time? (4)* What is the probable location of Ænon? (5)* What hint is there in this of John's plan of work? (6) What word did John's disciples bring him here? (7) What was his reply? (8)* What spirit and attitude toward Jesus does John exhibit in every incident recorded of him in this gospel? (9) Is there any danger that any of Jesus' followers today should exhibit a different spirit? How?

(10)* Where are Sychar and Jacob's well? (11) What was the occasion of Jesus' passing through this region? (12) What were the relations of the Jews and Samaritans? (13) What were the ideas of the Samaritans about the Messiah? (14) Tell the story of Jesus' conversation with the woman whom he met at the well. (15)* What elements of Jesus' character are illustrated in this incident? (16) Is he in all these an example for us? (17) What was the water which Jesus wished to give to the woman? (18) What made it possible for Jesus to make to this woman the announcement of vs. 26? (19) What did it mean? (20)* What two or three great truths does Jesus teach in this conversation?

(21) Relate the conversation between Jesus and his disciples on their return from the village (John 4 : 27–42). (22) What do vss. 32 and 34 mean? (23)* What does vs. 35 mean?

(24)* What two great lessons are there for us to learn from the words of Jesus in this section? (25) What was the effect of the woman's testimony in the city? (26)* What was the result of Jesus' stay in the city? (27) In what respects was the conduct of the people of Sychar different from that of those in Jerusalem? (28)* In what sense and to what extent was Jesus' work in this period a failure? (29)* In what sense and to what extent was it successful?

¶ 89. **Constructive Work.**—The writing of chap. viii of your "Life of Christ."

¶ 90. **Supplementary Topics for Study.**

1. The mutual relations of Jesus and John in this period, and the attitude of each toward the other.

2. The location of the places mentioned by John, chaps. 3, 4.

3. The Samaritans.

Bible Dictionaries, arts. "Samaria" and "Samaritans;" ROBINSON, *Biblical Researches*, Vol. II, pp. 273–301; Vol. III, pp. 128–33; SCHÜRER, *Jewish People*, Div. II, Vol. I, pp. 5–8; EDERSHEIM, *Life of Jesus*, Vol. I, pp. 396 ff.; MATHEWS, *New Testament Times*, p. 62.

Part IV.

FIRST PERIOD OF THE GALILEAN MINISTRY.

FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE.

CHAPTER IX.

THE BEGINNING OF CHRIST'S WORK IN GALILEE.

§ 34. Imprisonment of John the Baptist and beginning of Christ's Galilean ministry.
[Matt. 14 : 3–5.] [Mark 6 : 17, 18.] Luke 3 : 19, 20.
Matt. 4 : 12, 17. Mark 1 : 14, 15. Luke 4 : 14, 15. John 4 : 43–45.

§ 35. The nobleman's son. John 4 : 46–54.

§ 36. First rejection at Nazareth. Luke 4 : 16–30.

§ 37. Removal to Capernaum.
Matt. 4 : [13–16]. [Luke 4 : 31*a*.]

§ 38. The call of the Four.
Matt. 4 : 18–22. Mark 1 : 16–20. Luke 5 : 1–11.

§ 39. A day of miracles in Capernaum.
Matt. 8 : 14–17. Mark 1 : 21–34. Luke 4 : 31–41.

§ 40. First preaching tour in Galilee.
[Matt. 4 : 23.] Mark 1 : 35–45. Luke 4 : 42–44.
Matt. 8 : 2–4. Luke 5 : 12–16.

¶ 91. **Notes on § 34, Mark 1 : 14, 15.**—Vs. 14, "After John was delivered up": arrested and imprisoned. This public appearance of Jesus is an evidence of heroism, since there was every likelihood that he would share the fate of John. "Galilee": see ¶ 94. "Preaching the gospel of God": The content of this good news about God is to be seen in vs. 15. Note that Jesus was alone. His work had been interrupted for a while, and his disciples had returned to their occupations. Vs. 15, "The time is fulfilled": viz., that which was needful to prepare for the fulfilment of the hopes of God's people for deliverance through divine interposition. Jesus apparently began his work just as John had begun his, except for the addition of "believe in the gospel." With

John judgment was the great element of the coming of the kingdom; with Jesus, deliverance. And so it could bring joy.

¶ 92. **Notes on § 34, Matt. 4 : 12, 17.** — Vs. 12, "Now when he heard that John was delivered up": see ¶ 83. On vss. 13–16 see ¶ 98.

¶ 93. **Notes on § 34, Luke 3 : 19, 20; 4 : 14, 15.** — 3 : 19, "Herod the tetrarch": Herod Antipas. See the account of John's arrest in Mark 6 : 17, 18, where it is related in connection with his death. There is also an account in JOSEPHUS, *Antiquities*, xviii, 5, 2. Vs. 4 : 15, "He taught in their synagogues": would very possibly imply (*cf.* also Luke 4 : 16) that before his Messianic ministry Jesus had been recognized as one fitted to read and speak in the synagogues.

¶ 94. **Galilee.** — The district bounded roughly by the Jordan, Samaria, (that is, the southern side of Esdraelon), and Phœnicia belonged originally to the Jews, but had remained largely in the hands of the heathen from the fall of the Northern Kingdom until the times of the Maccabees. At the outbreak of the Maccabean revolt it contained only a few Jews, and these were removed by Judas and Simon to Judea for safety (163 B. C.). During the course of the second century before Christ, however, the territory was gradually conquered and colonized by the Jewish kings. In the time of Jesus, therefore, the Jews had really been in Galilee in recent times only about as long as Americans have been west of the Alleghanies. The fact that they were in a measure colonists doubtless in part accounts for the vigor of the Galileans as described by Josephus (*Jewish War*, iii, 3, 1–3). According to Josephus, Galilee had 204 towns and cities. This would make the population very dense, a fact corroborated by the ruins, as well as by existing villages in the land. It is impossible to say just what proportion of the inhabitants of the country were Gentiles, but probably it was not small.

The land contained only about 1,600 square miles, and, exclusive of the Plain of Esdraelon, was regarded as consisting of two parts — Upper Galilee, which was somewhat mountainous, and Lower Galilee, which, though hilly, was full of broad valleys. Both regions were very fertile, but most fertile of all was the wonderful little Plain of Gennesaret, on the northwest corner of the Lake of Galilee. This plain, though only three miles long by one wide, was in the time of Jesus astonishingly productive. Josephus (*Jewish War*, iii, 10, 8) describes it as an "ambition of nature," in which all manner of trees flourished and fruit ripened throughout the year.

In government Galilee was one of the numerous petty native states not yet taken up into the Roman empire, but by no means independent. Its ruler was Herod Antipas, son of Herod I., who had the title of tetrarch. (Originally this word meant "the governor of a fourth of a kingdom," but this meaning had long been lost, and it was simply a title less honorable than that of "king.") Herod Antipas maintained

KHAN MINYEH AND THE PLAIN OF GENNESARET

his own army, castles, tax collectors, and governed his uneasy subjects, on the whole, very well.

¶ 95. **The Sea of Galilee.**—This beautiful lake lies 682 feet below the level of the ocean, and for that reason possesses an almost tropical climate, and is also liable to sudden storms. It is thirteen miles long and eight wide, but its shape is irregular, resembling that of a harp. Its waters are supplied by the Jordan, and are delightfully fresh and abound in fish. In the time of Jesus there were upon its shores at least nine flourishing towns, chief among which was the new city founded by Herod Antipas, Tiberias. It was thus the center of a great population — many of whom were fishermen — and was therefore admirably adapted for the work of evangelization.

¶ 96. **Notes on § 35, John 4 : 46–54.**—Vs. 46. Cana (see ¶ 71) was about twenty-two miles from Capernaum. "Nobleman": rather, official, *i. e.*, of the government of Herod Antipas. Vs. 48, "Except ye see signs and wonders," etc.: Jesus did not wish to be known simply as a worker of miracles. The faith that rested exclusively on miracles was not regarded by Jesus as thoroughly trustworthy. *Cf.* John 2 : 11, 23, 24. Vs. 52, "seventh hour": one o'clock in the afternoon, by Jewish reckoning.

¶ 97. **Notes on § 36, Luke 4 : 16–30** [see also **§ 62, Matt. 13 : 54–58 ; Mark 6 : 1–6*a***]. Vs. 16, Nazareth : ¶ 21. As his custom was": The reference may be to the habit either of his public ministry or of his earlier life. Vs. 17, "the book of the prophet Isaiah": In the synagogue service it was customary to read both from the books of Moses (the law) and also from the prophets. The passage read by Jesus is Isa. 61 : 1, 2. "Book": more properly, roll. Vs. 20, "sat down": the rabbis lectured sitting. Vs. 21. In his reply to the question of John the Baptist (Matt. 11 : 4, 5 ; Luke 7 : 22) Jesus makes use of the same Scripture. It here describes his conception of the Messianic work upon which he was entering. Vs. 22, "wondered at the words of grace": *i. e.*, those in which Jesus had set forth the new era. "Is not this Joseph's son?": Mark and Matthew add that his old friends recalled that he and his father had been carpenters, and that his brothers and sisters lived in the city. They could not see, therefore, either how he could be a great teacher or how he could work miracles. Thus does familiarity breed contempt ; a prophet is without honor in his own country. Vs. 23, "Physician, heal thyself": that is, do as much for your own town as you do for other towns. Vss. 25–27. The point in each of the references to Old Testament stories (1 Kings 17 : 1–16 ; 2 Kings 5 : 1–14) is that, though there was plenty of opportunity for a prophet to do good in his own country and to his own countrymen, he overlooked them and helped foreigners. Divine gifts are distributed on some other principle than local favoritism. Vs. 28. Jesus' refusal to gratify their desire for wonders was due to their lack of faith (Matt. 13 : 58 ; Mark 6 : 5), but it roused them to attempt murder. Vs. 29, "brow of the hill" : It is difficult in Nazareth today to pick out the exact spot, but a very probable site is a cliff in the very midst of the town. The traditional site is a long distance from the city. It may possibly be, however, that the modern town is not exactly in the same location as the ancient. Vs. 30. There is no evidence that Jesus escaped miraculously.

Some authorities regard Luke as treating of a different rejection in Nazareth from that mentioned by Matthew and Mark. A careful comparison of the accounts makes two such rejections improbable. If there was but one, it was probably at the time accorded it by Mark, as Luke refers to the wonderful things which Jesus had done in Capernaum (vs. 23), of which we have no record previous to the point at which Luke's narrative is inserted. These were probably such cures as those recorded in Mark 1:21–34 and Luke 4:31–41.

¶ 98. **Notes on § 37, Matt. 4:13–16.**—Vs. 13, "Leaving Nazareth": Nazareth (¶ 21) was as unfitted to be the center of evangelization as Capernaum was adapted to such work. "Capernaum": The site of this city, so central in the work of Jesus, is not definitely known. By some it is identified with Tell Hum, about two miles from the Jordan, where there are (or were, for they have been buried by the monks who now own the land) considerable ruins. By most recent scholars, however, it is identified with ruins at Khan Minyeh, just at the northern end of the Plain of Gennesaret, perhaps two miles west of Tell Hum. If this identification be correct, Capernaum was beatifully situated on a bold cliff that runs out into the lake, midway between a white beach on the east and the Plain of Gennesaret on the southwest. At the foot of the cliff, not far from the lake, is a large spring, while the ruins of a Roman aqueduct show that water was once brought from another spring at a considerable distance to the northeast of the town. If at Khan Minyeh, Capernaum was at the foot of a valley through which ran a very important road north.

In favor of Tell Hum: THOMSON, *The Land and the Book, Central Palestine*, pp. 416–30; WILSON, *Recovery of Jerusalem*, pp. 269 f.; ANDREWS, *Life of Our Lord*, pp. 221–39. For arguments for Khan Minyeh as well as general discussion: SMITH, *Historical Geography of the Holy Land*, p. 456; MERRILL, in BIBLICAL WORLD, March, 1898; ROBINSON, *Biblical Researches*, Vol. III, pp. 347–58.

¶ 99. **Notes on § 38, Mark 1:16–20.**—Vs. 16, "Sea of Galilee": *cf.* ¶ 95. "Simon and Andrew": they had already been with Jesus, but had apparently returned to their fishing after coming from Judea. Men casting the net — not the great seine of vs. 19 — may still be seen wading about in the shallow waters of the lake. Vss. 17, 18. The call of Jesus and the immediate obedience of the disciples imply a previous knowledge on the part of the latter, not only of Jesus, but of his work. See John 1:29–51. This call of Jesus is rather a recall to service, now freed from any danger of interfering with the mission of John the Baptist. Note also that the fishermen are to remain fishermen — but of men. Vss. 19, 20. Apparently Zebedee had some little property

(note the boat, hired men, and seine). So far is it from being true that Jesus chose his disciples from the very poorest classes.

¶ 100. **Notes on § 38, Luke 5 : 1–11.**—At this point Luke substitutes for the narrative of Mark material he has gained from another source. The chief points of difference are readily noted. Vss. 4, 5. Note the faith of Peter. Vs. 8, "Depart from me, for I am a sinful man": These words express both Peter's humility and his imperfect conception of Jesus. Vs. 10. The saying of Jesus, though varying in its words, is essentially the same as that in Mark 1 : 17.

¶ 101. **Notes on § 39, Mark 1 : 21–34.**—Vs. 22, "He taught them as having authority," etc.: The scribes or rabbis were professional teachers of the law, and were in the habit of quoting the opinions of many of their predecessors, and their teaching, therefore, impressed their hearers as discussion rather than truth. With Jesus the precise opposite was true. He did not argue, but presented his doctrine, unsupported, as eternal truth. Vs. 23, "a man with an unclean spirit": Demoniacs are not described in the New Testament either as simply sick men or as ordinary cases of insanity. Their condition resembles that of persons suffering from what psychologists term "diseases of personality," "alterations in personality," "double consciousness." The unfortunate men themselves certainly thought they were under the control of some other personality, from which they escaped when they were healed. There is no evidence that "the demonized" had been brought into their sad condition through leading a wicked life; nor does Jesus assume or imply this.

For a discussion of a belief in demoniacal possession among the Chinese see NEVIUS, *Demon Possessions and Allied Themes*. For a discussion of what seem the nearest parallels to the phenomenon in the light of psychological investigations see JAMES, *Psychology* (shorter course), pp. 205–14; BINET, *Alterations of Personality*, pp. 325–56. See also WEISS, *Life of Christ*, Vol. II, p. 76–88; and on Jewish Ideas of the relation of demons of disease, EDERSHEIM, *Life of Jesus*, Vol. I, pp. 479 ff.; Vol. II, App. xvi.

Vs. 24. The words of the demonized man were probably a correct reading of the thought of Jesus concerning himself. "Us . . . . I": Note the changes in the personal pronoun. "To destroy us": see Matt. 8 : 29; Luke 8 : 31. "The Holy One of God": that is, the Christ. *Cf.* John 6 : 69. Vs. 27, "a new teaching": seen to be new because of its authority. Vs. 29, "the house of Simon and Andrew": This was probably the home of Jesus during the remainder of his work in Galilee. Vs. 30, "sick of a fever": a disease common in the hot

region of the lake. Vs. 34, "suffered not the demons to speak": Here, as in the synagogue, Jesus did not wish testimony from such persons; but more than that, he did not wish to be regarded as the Christ before he had clearly set forth his conception of the kingdom of God and his own mission.

¶ 102. **Notes on § 39, Matt. 8: 14–17.**—Vs. 17, "That it might be fulfilled," etc.: another instance in which the gospel according to Matthew interprets the life of Jesus in the light of prophecy. *Cf.* ¶ 39.

¶ 103. **Notes on § 40, Mark 1: 35–45.**—Vs. 38. Note the earnestness and tireless energy of Jesus. "For to this end came I forth": *i. e.*, from Capernaum. *Cf.* vs. 35. No town could monopolize the work of Jesus, no matter how great its apparent need. With these verses begin what is commonly known as the "first preaching tour in Galilee," but it would be a mistake to think of Jesus as making distinct tours. Rather, he was constantly walking about the little region, preaching and healing. Vs. 40, "leper": A person suffering from leprosy was unclean ceremonially, as well as physically diseased. As the disease was regarded as contagious, lepers were obliged to live outside cities and cry "Unclean!" whenever anyone approached. In this case the faith of the man in the ability of Jesus to heal him led him to disregard all such regulations. This faith appears clearly in his words. Vs. 41, "I will": Note the use of the leper's own words by Jesus. Vs. 42, "clean": healthy, well. There is no reference to moral cleansing. Vs. 44. The directions of Jesus are intended (1) to prevent his own work being hindered by giving too great publicity to the cure; (2) to prevent men thinking of him chiefly as a healer of their bodies or as merely concerned with their external life; (3) to guarantee the man full and official reinstatement in the community. For lepers when cured had to be given by the priest something corresponding to a modern "clean bill of health." In order to obtain this according to the law of Moses, they appeared before a priest, exhibited evidence of their cure, and offered certain sacrifices. See Lev. 14: 2–32. Vs. 45. The disobedience of the man is easily understood, but it spoiled the plan of Jesus to preach in towns, and forced him to work in the country.

¶ 104. **Questions and Suggestions for Study.**—(1) What event led Jesus to begin his public ministry in Galilee? (2) Does he at its beginning work alone or with followers? (3)* What

characteristic addition does he make to the message of John the Baptist? (4)* Does Jesus exhibit any special bravery in thus beginning anew his ministry? If so, in what? (5)* Describe Galilee as it was in the time of Jesus. (6) How was the Sea of Galilee especially adapted to the work of Jesus?

(7)* In general, what importance did Jesus accord his wonderful cures? (8) What sort of faith was best — in Jesus himself or in his ability to cure men?

(9)* How did Jesus come to speak in the synagogue at Nazareth? (10)* What impression did he make on his fellow-townsmen at first? (11)* What made them angry with him? (12)* What was the reason they could not appreciate him? (13) Is there danger today of our underestimating Jesus because we are taught so much about him?

(14) Where was Capernaum?

(15) How many of the Twelve were fishermen? (16)* How does their readiness to follow Jesus imply they had previously been his disciples? (17)* If Peter had understood Jesus as well as he did later, would he have asked him to go away?

(18)* Describe the events in the synagogue in Capernaum. (19) Why did Jesus wish the man to keep quiet?

(20)* What are the most noticeable things in the healing of the leper? (21)* Does Jesus appear to have a regard for public laws as to health? (22) How does the story of the leper illustrate the danger lying in thoughtless earnestness?

¶ 105. **Constructive Work.** — Having completed the study of this chapter, write chap. ix of your "Life of Christ," noting especially every particular that shows how Jesus was *beginning* in Galilee.

¶ 106. **Supplementary Topics for Study.**

1. Galilee and the Galileans during and after the time of Jesus.

MERRIL, *Galilee in the Time of Christ;* MATHEWS, *New Testament Times in Palestine*, pp. 148–54, 197–201; EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 223–6.

2. The synagogue and the synagogue service.

EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 430–50; Vol. II, pp. 742, 3; *Sketches of Jewish Social Life*, pp. 249–80; SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 52–83.

CHAPTER X.

HOSTILITY OF THE SCRIBES AND PHARISEES TO JESUS.

§ 41. **The paralytic borne of four.**
Matt. 9 : [1] 2–8. Mark 2 : 1–12. Luke 5 : 17–26.

§ 42. **The call of Matthew.**
Matt. 9 : 9–13. Mark 2 : 13–17. Luke 5 : 27–32.

§ 43. **The question about fasting.**
Matt. 9 : 14–17. Mark 2 : 18–22. Luke 5 : 33–39.

§ 44. **The infirm man at the pool of Bethesda.**
John, chap. 5.

§ 45. **The disciples plucking grain.**
Matt. 12 : 1–8. Mark 2 : 23–28. Luke 6 : 1–5.

§ 46. **The man with the withered hand.**
Matt. 12 : 9–14. Mark 3 : 1–6. Luke 6 : 6–11.

¶ 107. **Notes on § 41, Mark 2 : 1–12.**—Vss. 1, 2, "Capernaum": *cf.* ¶ 98. "House": The houses of the poorer people in Palestine were (and still are) of but one story, and built of a mixture of straw and mud plastered over a framework of posts and wickerwork. The walls and roof were a foot or more thick, but, as they were not very hard, they were easily damaged by heavy rains, and could be dug through without difficulty (see Matt. 6 : 20). The roof was flat and reached by a flight of stairs running from the street, and not from the court upon which most houses opened. Jesus was probably standing in the wide doorway, and the crowd had filled the house and court-yard, thus shutting off all approach to him. Vs. 3, "sick of the palsy": better, "paralyzed." "Borne of four": The paralytic was lying on his pallet ("bed"), and one of his friends was at each of its four corners. Vs. 4, "uncovered the roof," etc.: they reached the flat roof by the outside stairway and easily dug through it between the rafters. When the opening was made, they passed the paralytic down to those who stood about Jesus within the room below. Vs. 5, "their faith": *i. e.*, of the five men. It consisted at the least in a confidence that Jesus could heal the sick man, and was evinced by the energy by which they overcame the obstacles in the way to Jesus. "Sins are forgiven thee": not merely the injuries done men, but the breakings of the divine law, *i. e.*, wrongs done against God, are forgiven. Jesus must have seen, therefore, something more in the man than the mere desire to be

healed, for to forgive sins is to free one from penalty and to restore one to friendship with God. A mere desire to be cured would have been satisfied by a cure. Evidently the man was repentant as well as ill, and perhaps saw in his illness a punishment for his sin. Vs. 6, "scribes": professional teachers and expounders of the law, and the originators of the "oral law" to which Jesus was so opposed. This was the first time that Jesus had encountered them. It is to be noted that the beginning of their opposition concerns the authority of Jesus as over against their own opinions. Vs. 7, "blasphemeth": speaks or acts in a way derogatory to God. They believed that the authority to pronounce forgiveness of sins was wholly limited to God. Jesus proceeds to prove that it is his as well. Bruce remarks (*Expositor's Greek Testament*, I, 351) that the scribes read the blasphemy into the words of Jesus. (Compare John 20 : 23, where a similar authority is extended to the apostles). Vss. 9, 10. The argument of Jesus is this: "My authority to say, 'Thy sins are forgiven thee,' can be established by my ability to heal; one form of words is as easy to say and as effective as the other." Of course, such an argument as this could be conclusive only when sustained by the speaker's own righteoussness.

¶ 108. **Notes on § 42, Mark 2 : 13–17.** —Vs. 13, "sea side": There are two beaches near Kahn Minyeh that would be suitable for a meeting place of crowds. Vs. 14, "sitting at the place of toll": A large portion of the income of Herod Antipas must have come from customs. The privilege of collecting these customs was sold to contractors, who in turn sold to different persons the right to collect them in specific places. As the men who actually did the collecting kept all in excess of what they paid for the contract, they were certain to be extortionate. This fact, as well as that they represented an obnoxious government, made the publicans despised and hated. Levi, or Matthew (Matt. 9 : 9) as he is also called, was one of these smaller publicans, and probably collected customs levied upon the fish and other food brought to Capernaum from the lake and surrounding country. It was he who wrote in Aramaic the collection of sayings of Jesus which constitutes so important a part of the gospel that bears his name. *Cf.* ¶ 11. Vs. 15. It is noteworthy that Matthew celebrates his renunciation of a hated occupation and the beginning of his discipleship to Jesus by a feast. Vs. 16, "scribes of the Pharisees": *i. e.*, those teachers of the law who were members of the society of Pharisees. They judged it a chief duty of religious teachers to keep away from sinful people. Vs. 17. The words of Jesus contain no little irony, but

they also give a key to the earnestness of his life. He helped those who felt the need of help, and he associated with evil people only that he might show them the way to righteousness. The word "righteous" may either be ironical, meaning "self-righteous," or may denote a merely ideal class of truly righteous men.

¶ 109. **Notes on § 43, Mark 2 : 18–22.** —Vs. 18, "John's disciples": John was already in prison at this time (Mark 1 : 14), but his disciples still had communication with him (Matt. 11 : 2; Luke 7 : 18). By the "disciples of the Pharisees" is probably meant those who followed Pharisaic teaching, though not strictly members of the society. "Fasting": The law of Moses made compulsory only one fast, the Day of Atonement (Lev., chap. 16; 23 : 26–32). The Pharisees, however, from their inevitable sense of failure to obey the numerous rules they derived from the law, were led to fast twice every week, on Mondays and Thursdays. "They come," etc.: The question was not only natural, but implies that the Pharisees had not yet become hostile to Jesus. Vs. 19, "sons of the bride-chamber": those special friends of the bridegroom whose office it was, according to Jewish custom, to see that the wedding passed off with hilarity. Naturally they did not fast. Jesus does not forbid fasting, nor does he command it. He simply teaches that, if it is to be practiced, it should correspond to a person's inner experience. In this illustration the bridegroom represents Jesus, and his friends, the disciples. Vs. 20. Jesus here shows clearly that thus early in his public work he anticipated death. And he well might. Did he not have before him always the experience of the prophets (Matt. 5 : 12; 23 : 37) and of John the Baptist? Vss. 21, 22. Two illustrations, drawn from the daily life of the people, show why Jesus instituted a new fraternity instead of merely reforming Judaism. As unshrunk cloth, if sewed on to an old garment, soon shrinks and makes new rents, and as old goatskins were not strong enough to hold new and still fermenting wine, so would the old institutions suffer if the new teaching attempted to reform them. "New wineskins," etc.: The inference is that Jesus expected that his followers would devise such forms and organization as they might need.

¶ 110. **Notes on § 44, John, chap. 5.**—Vs. 1, "a feast of the Jews": what feast this was has been much discussed, but without reaching any well-established conclusions. Vs. 2, "a pool . . . . having five porches": see ¶ 111. Vs. 7, "I have no man, when the water is troubled, to put me into the pool": The pool was probably fed by an intermittent spring, and to the irregularly recurrent inflow the people

had attributed a peculiar healing power. The explanation of the cause of the motion of the water found in vs. 4, but omitted from the Revised Version, was probably added to the text by some early copyist. It is not contained in the oldest manuscripts.

Vs. 10, "it is not lawful," etc.: Carrying a burden, however small, was one of the things which Pharisaic teaching expressly forbade on the sabbath. See Jer. 17:21; Neh. 13:15–21. Vs. 14, "Sin no more, lest a worse thing befall thee": cease to sin, lest something worse than a physical infirmity come upon thee. The language perhaps suggests, but does not affirm, that his infirmity had been caused by his sin. What Jesus wishes in any case to save him from is a worse than physical ill. Vs. 15, "told the Jews that it was Jesus": probably not with the intention, yet with the result, of turning the hostility of the Jews against Jesus. Vs. 17, "my Father worketh even until now, and I work": To the Jews' literal and strict interpretation of the sabbath law, which converted the day into one of inactivity, relieved only by hypocritical evasions, Jesus replies that God, his Father, never interrupts his beneficent activity, hence that activity on this day cannot be itself wrong, and that that which he is doing cannot be wrong since he is working in harmony with his Father. The argument does not prove that man does not need a sabbath for rest, but that the sabbath is not intended to be a day of total inactivity. He who works in harmony with God need never cease his work because of the sacred devotion of certain hours of the week to inactivity.

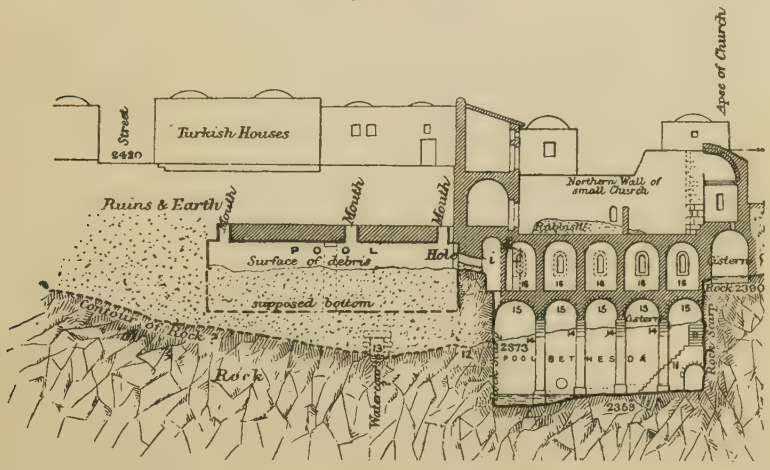
Vs. 18, "called God his own Father": not so much in the words he had used, though the expression "my Father," which Jesus used here and often, was one to which the Jews were not accustomed, as in the implication that he was so at one with God that he knew his thought, and what God did he could do. "Making himself equal with God": of equal authority with God, no more than he subject to the law.

The new question raised in vs. 18, Jesus' relation to God, becomes the subject of the discourse beginning in vs. 19, and the sabbath question drops out of consideration. In vss. 19–29 Jesus emphasizes the thought already expressed in vs. 17, viz., that he acts constantly and only in accordance with the will of his Father, not as if he were a second and independent God equal with God (the Jews' idea, see vs. 18), but the manifestation in human life of the one God (see John 14:10).

Vss. 30–47 speak of the evidence that Jesus is really what he says he is, the Son, revealer, and representative of God. His claim

does not rest merely on his own assertion (vs. 31), but upon the Father's power working in and through him (vs. 36), John's witness, and the scriptures' witness, to which the Jews are blind, because they have come to them in a wrong way.

In chap. 7 : 15–24 the controversy here begun is carried forward (see especially vss. 21, 23). There again Jesus maintains that it is not himself but God whom they are rejecting, and this because of the



THE POOL OF BETHESDA, as identified by C. SCHICK
[From the *Palestine Exploration Fund Quarterly Statement*, 1888]
The fresco of the angel is at *X*, a little to the right of and above *l*

blindness which their selfish ambition causes. Then, returning for a moment to the violation of the sabbath which they charged against him, he points out that they themselves admit that some kinds of work may be done on the sabbath, and urges them to judge righteously, not superficially.

¶ 111. **The Pool of Bethesda.**—(*a*) The site favored by tradition since the fourteenth century is the so-called Birket Israel, just north of the temple area. It is over 50 feet deep, 131 feet wide, and 365 feet long from east to west; its length is continued, however, by an extension 142 feet long by 45 feet wide. Its depth seems to exclude it from consideration as the place spoken of by John, and it is probably not as old as the first century. (*b*) Robinson suggested, without advocating it, the Fountain of the Virgin outside the city wall on the east side (*Biblical Researches*, I, pp. 337–43), and Conder approves the suggestion (HASTINGS, *Dict. Bib.*, art. "Bethesda"). The chief argument for it is that it is an intermittent spring. (*c*) The Twin Pools at the northeastern corner of the Fortress of Antonia. Here are two pools

cut in the rock, side by side, with a partition five feet wide between them, and a never-failing water supply (WILSON, *Recovery of Jerusalem*, p. 198). (*d*) In 1888 Schick discovered about 350 feet north and west of the Birket Israel (100 feet west of the church of St. Anne), beneath the ruins of a small church, further ruins of what was evidently once a series of five arched chambers, constituting a still older church. Beneath these ruins and reached by a stone staircase, is a pool, the water of which is said to vary intermittently in depth. On the walls of the older church is a fresco (to the right of *i*) showing an angel troubling the water. This shows that at a very early time this was believed to represent the site of the pool referred to in the New Testament (*Palestine Exploration Fund Quarterly*, 1888, pp. 115–34; 1890, pp. 18–20). Williams (*Holy City*, p. 484) and Clermont-Ganneau had before this discovery indicated this as the spot near which the pool should be found. The choice probably lies between the last-named site near St. Anne's and the Fountain of the Virgin, with the probabilities somewhat in favor of the former.

RUINS OF OLD CHURCH OVER POOL OF BETHESDA

¶ 112. **Notes on § 45, Mark 2 : 23–28.**—Vs. 23, "corn-fields": better, "fields of grain," probably of wheat. This would make the month May or June. Paths frequently run through grain-fields in Palestine. "Pluck the ears of corn": better, "pull the heads of grain." Vs. 24, "that which is not lawful": According to the scrupulous Pharisees the disciples of Jesus had broken the sabbath, in that they had reaped, threshed, and winnowed by pulling, rubbing, and cleaning the grain before eating it. This attitude of the Pharisees is in keeping with the regulations governing action upon the sabbath which have come down to us in the Talmud. Vs. 25, "what David did": see 1 Sam. 21 : 1 f. Vs. 26, "house of God": the tabernacle, as the temple was not built until the time of Solomon. "When Abiathar was high priest": According to 1 Sam. 21 : 2 Ahimelech was high priest when David ate the shewbread, Abiathar being made high priest shortly afterward (1 Sam. 23 : 9), but the discrepancy is of no consequence to the argument of Jesus. "Shewbread": the sacred bread set before Jehovah in two rows of six loaves on a table in the holy place of the tabernacle. At the end of a week these loaves were eaten by the priests, after new ones had been set in their place. David was not a priest, and had no right to eat the bread; but his great need excused him.

Vs. 27. This anecdote is used by Jesus to illustrate the principle governing the observance of a day of rest and worship; it must aid, and not burden, men physically and religiously. Man is superior to the sabbath. Vs. 28, "so that," etc.: If this be true of the relation of men in general to the sabbath, Jesus holds that it is preëminently true of himself. He claims to be superior even to the divine law as it was published by Moses.

¶ 113. **Notes on § 45, Matt. 12 : 1–8.**— Vs. 5, "Have ye not read," etc.: The reference is (Numb. 28:9) to the work done by the priests in making the sabbath burnt-offering of two lambs. The needs of the temple worship justified breaking the law of the sabbath. Vs. 6, "one greater than the temple": better, "something greater," etc., *i. e.*, the kingdom of God. All the more, therefore, was he, its founder, superior to the law governing sabbath observance. Vs. 7, "If ye had known": fully understood. The rest of this important verse is a rebuke to a narrow conscientiousness that would rather see a human being suffer than break a rule to aid him. Jesus maintains that God desires the spirit of love and mercy rather than any formal obedience, such as sacrifice (Hos. 6 : 6; *cf.* Mic. 6 : 6–8).

¶ 114. **Notes on § 46, Mark 3 : 1–6.**— Vs. 1, "hand withered": doubtless the effect of an accident. Vs. 2, "they watched him": Evidently the conflict between Jesus and the Pharisees (2 : 6 f.) had greatly deepened since the query as to fasting. "That they might accuse him": According to the Pharisees it was not lawful to render any unnecessary medical assistance upon the sabbath. If, therefore, the sick person — as in the present instance — could be cured as well on Sunday as on the sabbath, they believed it a sin to heal him on the sabbath (*cf.* ¶ 110). Vs. 3, "stand forth": The obedience of the man is the first evidence we have of his faith. Vs. 4, "Is it lawful on the sabbath day," etc.: The question of Jesus discloses a fundamental truth: "not to do good to a person needing it is the same as to do him evil" (Gould). The alternative he thus presents them is not between doing nothing and doing something on the sabbath, but between doing something good and (by refusal to do anything) doing something bad. No wonder they did not want to answer him. Vs. 5, "looked round about . . . . with anger, being grieved": Such hardening of heart (hearts growing harder) and moral cowardice, such an elevation of a religious rule above actual human need, could not fail to arouse righteous indignation in Jesus; but it also caused him grief — a fact well worthy of thought. Vs. 6, "Herodians": mentioned only by Mark. They were those who

favored the rule of the Herodian family. Such persons would ordinarily be suspected by the Pharisees, the old enemies and victims of Herod I. Should Jesus continue to gain popularity, there was danger that what seemed the religious and political foundations of society would be shaken.

¶ 115. **The Order of Events in Mark 2 : 1—3 : 6.**— "The sequence of incidents in Mark (at this point) suggests that we have here rather a typical group of points in the controversy with the Pharisees than a chronicle of events as they happened in order of time" (SANDAY, in HASTINGS, *Dictionary of the Bible*, II, 613). The general subject is the relation of Jesus to the Pharisees and their teachings. Internal evidence seems to demand that considerable time should have elapsed between the calm questioning of Jesus as to publicans and fasting, and the determination to kill him because of his attitude toward the sabbath laws. The reasons for this view are (*a*) the evident unity of the section, (*b*) the absence of any chronological interdependence of the episodes, (*c*) the apparent friendship in which Jesus lived with leading Jews later in the Galilean period (*cf.* Luke 7 : 3), (*d*) the less advanced stage of the conflict with the scribes and Pharisees (Mark 3 : 22 f.; Matt. 12 : 38 f.; Mark 7 : 1 f.) at a later time, and (*e*) the utter absence of any evidence that the Pharisees interfered seriously with Jesus until a considerable time later. We are led to believe, therefore, that § 43 belongs to the very beginning of Jesus' ministry, § 45 a little later; § 46, on the other hand, may belong to the time just before the withdrawal of Jesus to the north, of which act the plot of the Pharisees was very likely one cause. It may be noticed, also, that Papias in the earliest known reference to Mark's gospel says it was not "in order," though correct.

¶ 116. **The Causes of the Enmity of the Scribes and Pharisees.**— At the beginning of the public work of Jesus the religious leaders of his people paid him little attention, and he was allowed to work in peace. Their conflict with him passed rapidly through the stages of surprise, suspicion, open criticism, and conspiracy. Its fundamental ground was the attitude of Jesus toward the "oral law," or teaching of the Pharisees as a class, especially as it concerned the sabbath. Jesus did nothing to placate the rabbis, but on the contrary attacked them with increasing severity as hypocrites. Added to this essentially religious conflict was the popularity of Jesus among the masses, which was interpreted to mean social agitation, if not revolution. Altogether it was a continuation of the long struggle of the prophets with priests and legalists.

¶ 117. **The Characteristics and Results of the First Period of the Galilean Ministry.**— The new beginning made by Jesus in Galilee had involved at first only his unaided preaching that the kingdom of God was at hand. But almost immediately he set about establishing that kingdom in the shape of a fraternity composed of his disciples. He, therefore, recalled the little group

of friends who had been with him in Judea, and began his short life with them. Gradually their numbers grew. His wonderful cures, his sympathy with the despised masses, his authoritative teaching, his sense of personal superiority to the laws of the Pharisees, all drew men to him, and the movement thus begun soon attracted the attention, if not the suspicion, of the authorities in Jerusalem. Especially did his treatment of Pharisaic teaching about the sabbath, to the effect that it is inferior to the law of human need, displease the religious authorities. Yet (even if § 46 be regarded as belonging to this period) they did not openly attack him, and he continued to teach in the synagogues of Galilee so long as they could contain the crowds that wished to hear him. When his popularity made this no longer possible, he preached in the fields or on the beach near Capernaum. The characteristics of the period may thus be summed up in the words: evangelization and beginnings of organization; popularity and beginnings of opposition. It was these conditions that made it necessary to select the twelve men who formed his closest companions.

¶ 118. **Questions and Suggestions for Study.**—(1)* Narrate the story of the healing of the paralytic. (2) Whose faith was it in response to which Jesus forgave the paralytic's sins? What reason is there for regarding the paralytic as having faith, as well as the four who brought him? (3) What indicates that the paralytic desired something more than healing? (4)* Why were the scribes displeased with Jesus? Consider carefully whether this displeasure was just. (5) What does Jesus do to prove his authority to forgive sins? (6)* State his argument. (7)* What supplemented this argument and made it convincing?

(8)* Who were the publicans, and why were they hated? (9)* What do we know about Matthew-Levi? (10)* Who were the scribes? (11)* Who were the Pharisees? See ¶ 30, *b*. (12) Show how Jesus "called sinners to repentance."

(13) What is meant by fasting? (14)* Why did not Jesus expect his disciples to fast? (15) Does he command us to fast? (16) How should religious people live, mournfully or joyfully? Why? (17) State briefly the difference between Jesus and John the Baptist in this matter.

(18)* What did the sick man believe about the Pool of Bethesda? (19)* How did Jesus violate the Pharisees' law

about the sabbath in healing this man? (20)* How did the man show his faith in Jesus? (21) What did Jesus mean by calling God his Father? (22)* To what testimony does Jesus appeal in his argument with the Jews?

(23)* How did the disciples violate the sabbath law while walking in the fields? (24)* What defense did Jesus make for them? (25)* What illustrations does he draw from the Old Testament? (26)* What is the true law of the sabbath?

(27)* What rule of the Pharisees did Jesus break when he healed the man with the withered hand? (28)* What question does he ask in defense of his action? (29) Why were the Pharisees eager to kill him? (30) Are very conscientious people liable to be too severe in their judgments? If so, how can they overcome this danger?

(31)* Give briefly the results of the first period of the Galilean ministry?

¶ 119. **Constructive Work.**—Let the pupil write a chapter for his "Life of Christ" on some such plan as this:

CHAPTER X.

THE HOSTILITY OF THE SCRIBES AND PHARISEES TO JESUS.

1. The forgiveness of sins and the rejection of fasting.
2. The growth of the sabbath controversy.

¶ 120. **Supplementary Topics for Study.**

1. Fasting as described (*a*) in the Old Testament; (*b*) in the New Testament.
2. Pharisaic laws governing the observance of the sabbath.

EDERSHEIM, *Life and Times of Jesus the Messiah*, II, pp. 53–61; SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 96–105. See also Dictionaries of the Bible under "Sabbath."

Part V.

SECOND PERIOD OF THE GALILEAN MINISTRY.

FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE.

CHAPTER XI.

THE CHOOSING OF THE TWELVE AND THE SERMON ON THE MOUNT.

§ 47. **The widespread fame of Christ.**
Matt. 4 : 23–25.
Matt. 12 : 15–21. **Mark 3 : 7–12.** **[Luke 6 : 17–19.]**

§ 48. **The choosing of the Twelve.**
[Matt. 10 : 2–4.] **Mark 3 : 13–19*a*.** **Luke 6 : 12–19.**

§ 49. **The Sermon on the Mount.**
Matt., chaps. 5, 6, 7 [8 : 1.] **Luke 6 : 20–49.**

¶ 121. **Notes on § 47, Mark 3 : 7–12.**—These verses indicate how widely at this period the work of Jesus had attracted attention. Vs. 7, "with the disciples": see also vs. 9; though the Twelve had not yet been chosen, Jesus had a company of disciples, pupils who accompanied him from place to place. Among these were the four fishermen (Mark 1 : 16–20) and Levi the publican (Mark 2 : 13–16). "The sea": of Galilee. "Galilee" . . . . "Judea" . . . . "Jerusalem" . . . . "beyond Jordan" . . . . "Tyre and Sidon": look up all these on the map, and notice that they include all Palestine (except Samaria) and the adjacent regions both south and north. Vs. 11, "whensoever they beheld him," etc.: this is one of the strange facts about the demons, always mentioned except in cases where the demoniac was dumb or at a distance. See ¶ 101.

¶ 122. **Notes on § 47, Matt. 4 : 23–25; 12 : 15–21.**—The bringing together of these two passages from Matthew (4 : 23–25; 12 : 15–21) is required by the comparison of the gospels, which indicates that both refer to the same period. Matthew's order is due, no doubt, to his topical arrangement. See ¶ 11.

Matt. 4 : 24, "all Syria": corresponding to Mark's Tyre and Sidon, for which it is probably a hyperbole. Vs. 25, "Decapolis": a name applied to the region in which were located ten Greek cities, which

had been established in the days since Alexander's conquest and which had recently formed a league. The cities included Gadara, Gerasa, Philadelphia, Scythopolis, and others; all but Scythopolis, the capital of the confederation, lying east of the Jordan.

On Matt. 12:17 see ¶ 39.

Luke 6:17–19 is closely parallel to Mark 3:7–12, and, though placed after the choosing of the Twelve, instead of before it as in Mark, evidently refers to the same facts.

¶ 123. **Notes on § 48, Mark 3:13-19*a*.**—Vs. 13, "into the mountain": better, perhaps, "on the hills," *i. e.*, the hills that skirted the sea. Tradition makes the Horns of Hattin, a double-peaked hill four miles back from the sea and about eight miles southwest from Capernaum, the site; but the gospel furnishes no means of deciding certainly. "Calleth unto him whom he himself would": he made his own selection of those to whom he would speak that day, and from whom he would choose the still smaller circle of the Twelve. This was something different from his usual sermons addressed to all who chose to come. See Luke 6:12. Vs. 14, "and he appointed twelve, that they might be with him," etc.: a most instructive statement of the purpose for which the Twelve were chosen: they are to be his companions and (for he was recognized as a teacher) his pupils, constituting a fraternity, the nucleus of the kingdom; he is to send them out from time to time to preach, and to cast out demons. Thus they are to be both pupils and workers, combining learning and doing. The sending out (the Greek shows this as the English cannot) is not a single act, that which is to follow his death — of this they have as yet no knowledge or thought — but something to be repeatedly done while they are with him. Vs. 15, "devils": see the margin "demons;" the gospels speak of but one devil, Satan; but of many demons, unclean spirits. Vss. 16–19. Compare the lists in Matt. 10:2–4; Luke 6:12–19; Acts 1:13. Observe that the names in each list fall into three groups of four each; these groups are the same in all the lists and stand in the same order; only the order within the groups varies. The four fishermen always constitute the first group, Peter always leading. The second group begins with Philip, the third with James. The student should fix these names in mind.

¶ 124. **Notes on § 48, Luke 6:12–19.**—Vs. 12, "continued all night in prayer": an important addition of Luke, which emphasizes the significance which Jesus attached to this event, and his consciousness of need of divine guidance in times of special responsibility.

Vs. 13, "whom he also named apostles": *i. e.*, "messengers, delegates." On vss. 17–19 see ¶ 122.

¶ 125. **Notes on § 49, Matt., chaps. 5, 6, 7 [8 : 1].**—In the study of this discourse it is desirable to get at the outset an impression of it as a whole. The student is therefore advised to go carefully over the whole sermon, endeavoring, with the help of the following analysis, to get a clear idea of its general plan.

ANALYSIS OF THE SERMON ON THE MOUNT.

Matt., chaps 5–7.

I. THE CITIZENS OF THE KINGDOM (THE DISCIPLES OF CHRIST) DESCRIBED ACCORDING TO HIS IDEAL OF THEIR CHARACTER. 5 : 3–16
   1. The moral character which Jesus desired in those of whom he would build his kingdom. 5 : 3–12
   2. Their office in the world. 5 : 13–16

II. THE PERMANENCE OF THE LAW, AND THE HIGH STANDARD OF RIGHTEOUSNESS IN THE KINGDOM. 5 : 17–20

III. THE RIGHTEOUSNESS THAT IS REQUIRED IN THE NEW KINGDOM IN CONTRAST WITH THE PREVALENT TEACHING OF THE SYNAGOGUE. EVIL THOUGHTS AND FEELINGS, AND ALL DEGREES OF SIN, CONDEMNED, IN CONTRAST WITH THE LITERALISM OF THE SYNAGOGUE, WHICH CONDEMNED ONLY THE DEEDS SPECIFICALLY PROHIBITED BY THE LAW. 5 : 21–48
   1. In respect to murder. 5 : 21–26
   2. In respect to adultery. 5 : 27–30
   3. In respect to divorce. 5 : 31, 32
   4. In respect to oaths. 5 : 33–37
   5. In respect to retaliation and resistance. 5 : 38–42
   6. In respect to love of others. 5 : 43–47
   7. The all-inclusive precept of righteousness. 5 : 48

IV. THE RIGHTEOUSNESS REQUIRED IN THE NEW KINGDOM IN CONTRAST WITH THE OSTENTATIOUS AND HYPOCRITICAL CONDUCT OF THE MEN OF THAT DAY. ALL THINGS TO BE DONE FOR THE APPROVAL, NOT OF MEN, BUT OF GOD. 6 : 1–18
   1. General injunction to avoid ostentation. 6 : 1
   2. Applied to almsgiving. 6 : 2–4
   3. Applied to prayer. 6 : 5–15
   4. Applied to fasting. 6 : 16–18

V. Single-eyed service of God and simple trust in him enjoined. 6:19–34

VI. Judgment of others forbidden. 7:1–6

VII. Confidence in God's willingness to bless enjoined. 7:7–11

VIII. The all-inclusive principle respecting conduct toward others (the "Golden Rule"). 7:12

IX. The practice of righteousness, not profession or hearing only, enjoined. 7:13–27

1. Diligence to enter upon the right way enjoined. 7:13, 14
2. Warning against false prophets. 7:15–20
3. Warning against self-deception and confidence in mere profession. 7:21–27

Notice the prominence throughout the discourse of two great ideas, the *kingdom of heaven* and *righteousness.* The theme of the discourse, indeed, is the righteousness of the kingdom, the character of those who are to compose and to enjoy the new kingdom that John and Jesus had announced. Almost every paragraph of the discourse deals with some aspect of this one subject.

5:1, 2, narrative introduction. Vs. 1, "into the mountain": see on Mark 3:13 ¶ 123. "His disciples": it is these to whom the discourse is addressed and who are spoken to in the second person (vs. 13, etc.). The gospel speaks also of multitudes as being present (7:28, 29), but it was not *to them* that Jesus spoke.

I, 1. *The moral character which Jesus desired in those of whom he would build his kingdom,* 5:3–12.—Vs. 3, "poor in spirit": conscious that they are poor, and so conscious of need, not, as the Pharisees, self-sufficient. See an illustration in Luke 18:9–14. "Theirs is the kingdom": to them belong its privileges and blessings. In the following verses the clause beginning with "for" expresses in each case some phase of this same idea, some blessing of the kingdom, appropriate to the element of character set forth in the first clause. Vs. 4, "they that mourn": to whom their own need, and perhaps too the needs of the times, are a grief; not, as many, self-satisfied or indifferent. Vs. 5, "the meek": the gentle and teachable, not the violent and self-asserting, harsh and intractable. Compare Ps. 25:9; James 1:21; and especially Matt. 11:29. Vs. 6, "hunger and thirst after righteousness": eagerly and constantly desire to have that character which God desires and approves. Vs. 7, "the merciful": compare Mark 12:40: Matt. 23:23. Vs. 8, "the pure in heart": not simply as the Pharisees,

who sought to be outwardly fair and ceremonially pure. Compare Mark 7:2–5, 17–23; Matt. 23:25–28. Vs. 11, "when men shall reproach you": compare John 5:44; 12:43; 15:19, 20. Notice that Jesus is not here speaking of several classes of people, but of one class, setting forth the various elements of character which he desired in those who were to be his disciples. Consider carefully what is the character which is thus described.

I, 2. *The office of Jesus' disciples in the world*, **5:13–16.**—Vs. 13, "the salt of the earth": the purifying, antiseptic influence in the world; the people who by their presence and influence are to keep the world from becoming utterly corrupt. "But if the salt have lost its savour": *i. e.*, the real saltness (this was possible to the ancient salt as it is not to the purer article today); applied to the disciples it denotes the loss of inmost character, while still retaining the name or appearance of discipleship and goodness. "Cast out," etc.: scorned, despised. This is all that hypocrites, nominal Christians, are fit for. Vs. 14, "the light of the world". the source of moral enlightenment, those who by their lives show men what true and right living is. "A city set on a hill cannot be hid": you cannot therefore shirk the responsibility. Vs. 16, "Even so": *i. e.*, as a city on a hill or a lamp on a stand shines, naturally and necessarily, because it is lighted. Both illustrations, the salt and the light, emphasize the influence of *character*, what men *are* rather than what they seek to *do*. "And glorify your Father": this is always the effect of a good life. Men believe in the goodness of God when they see goodness in men. Consider carefully the twofold responsibility Jesus lays upon his disciples, and the way in which it is to be met.

II. *The permanence of the law and the high standard of righteousness in the kingdom*, **5:17–20.**—Vs. 17, "Think not," etc.: Evidently some had charged Jesus with breaking down the authority of the law and perverting morals. The ground of this charge was doubtless in the fact that he associated with men who did not keep the law (Mark 2:16), allowed his disciples to disregard the fasts (Mark 2:18), and perhaps most of all because he did not keep the sabbath as the scribes taught that the law required it to be kept (Mark 2:23—3:6; John 5:16–18). Thus, as so many others have done, they identified their interpretation of the scripture with the scripture and divine law itself, and because he opposed the interpretation they charged him with hostility to the scriptures. "The law or the prophets": the scriptures which we call the Old Testament. But it is evidently the moral teachings of both law

and prophets that Jesus is speaking of, not the predictions. "I came, not to destroy, but to fulfil": Jesus denies the charges against him, and declares his devotion to the law, and (vss. 18, 19) its permanence in the new kingdom. This Jesus could do, although he disregarded or disapproved certain statutes of the law (for example respecting fasting, Mark 2 : 19, 20; clean and unclean meats, Mark 7 : 17–19, and divorce, Matt. 19 : 7–9), because he identified the law with its great principle of love (Matt. 7 : 12; 22 : 37–40). This was to him *the law and the prophets*, and individual statutes were of value and of permanent authority only in so far as they embodied and expressed this central principle. This was just the opposite position from that which the Pharisees took. They gave all heed to the statutes as authoritative in themselves, and lost sight of the principles. Hence the conflict between them and Jesus. Vs. 20, "For except your righteousness," etc.: a proof of his statement in vs. 17. So far from destroying the law, as the Pharisees charged, he demanded a righteousness so much higher than theirs that no one whose morality was not superior to that of the Pharisees could have part in the kingdom. The verses that follow show that the superiority of the righteousness which he sought was not in the doing of more things, in the keeping of more rules, than the Pharisees, but in its being a matter of heart, not of outward deed only.

III. *The righteousness of the kingdom in contrast with prevalent teachings of the synagogue*, 5 : 21–48.—In these paragraphs Jesus gives several illustrations of his statement in vs. 20. The connection with that verse, and the use of the phrase "Ye have heard," which indicates that he is speaking of the teaching to which his hearers have been accustomed to listen (in the synagogue), not to what they have read, shows that Jesus is contrasting his teaching, not with that of the Old Testament, but with that of the synagogue teachers—the scribes of the Pharisees. The people of his day sat at the feet of these scribes, and knew even Moses only as the scribes interpreted him. It is against their teachings that Jesus directs his criticism. Only he is not careful to avoid criticising even the law if, in order to correct the erroneous teachings of the scribes, he must also correct Moses. He had within himself a standard higher than scribe or prophet or lawgiver. And this fact gives all the greater weight to his approval of the core of the Old Testament.

5 : 21–26. Vs. 21, "the judgment": not the final judgment, but the action of the local court. Since such a court could deal only with actual murder, the teaching of the scribes tended to direct attention

solely to the outward act. Jesus goes below the act to the state of heart, and condemns anger and contempt more strongly than the scribes had condemned murder itself. Vs. 24, "leave there thy gift," etc.: no act of worship can be acceptable to God while there is in the heart hatred to a brother, which leaves unrighted a wrong done to him. Vss. 25, 26 are best understood in their connection in Luke 12 : 58, 59.

5 : 27–30. See Exod. 20 : 14. Substantially the same principle which is above applied to murder and hatred is now applied to adultery and covetousness of another's wife (by implication also to all unlawful desire): not the act only, but the cherishing of unlawful desire is wrong.

5 : 31, 32. See Deut. 24 : 1–4. In like manner in the matter of a husband retaining or putting away a wife who has become distasteful to him, Jesus puts the principle of love which will, if needful, endure and be patient and longsuffering (1 Cor. 13 : 7) in the place of literal conformity to the statute.

5 : 33–37. The Old Testament permitted the confirmation of one's promise with an oath, and only forbade one, having made such a promise, to break it (see Lev. 19 : 12 ; Numb. 30 : 2). The object of the statute was to secure fidelity to one's promises. But the Pharisees, by their casuistry, especially by laying emphasis on the reference to Jehovah as that which made the oath binding (see vss. 33–36 and compare Matt. 23 : 16–22), had perverted it into an expedient by which to escape from keeping a promise. Jesus, finding this mischievous practice in vogue, sweeps the whole system away, bidding men stop swearing, make simple affirmations, and abide by these.

5 : 38–42. There are two classes of passages in the Old Testament, those which permit or encourage retaliation (see Exod. 21 : 23–25 ; Deut. 19 : 18–21 ; 23 : 5, 6 ; 25 : 17–19) and those which forbid it (Exod. 23 : 4, 5 ; Lev. 19 : 17, 18, 33–35). Jesus implies that in the current teaching of the time the former was (often, if not constantly) emphasized. In direct opposition to this type of teaching, he bids his disciples suffer wrong rather than do it, and to overcome evil with good.

5 : 43–47. Against the injunction of the scribes which limited to one's neighbor the duty of love, and encouraged the hatred of one's enemies (see Lev. 19 : 17, 18 ; Prov. 15 : 1 ; 20 : 22 ; 24 : 28, 29 ; but also Deut. 23 : 5, 6 ; 25 : 17–19 ; Ps. 109), Jesus enjoins love even of those who are doing us harm, bidding his disciples take their Father in heaven as their pattern in these matters. Herein Jesus gives the central principle of all his teaching concerning conduct toward others :

we are to love our fellow-men as God loves men, both the just and the unjust. This love is, of course, not approval, but desire for their well-being such as leads us to seek to help them and do them good.

5 : 48, "Ye therefore shall be perfect, as your heavenly Father is perfect": an injunction which sums up all the teaching of this section (vss. 21–47) and is to be taken in its obvious meaning without abatement or qualification. To love men as God loves them, friends and enemies alike, is to be morally perfect. See on 7 : 12.

IV. 6 : 1–18. In these verses the righteousness required in the new kingdom is contrasted with the ostentatious and hypocrital *conduct* of the Pharisees, as in 5 : 21–48 it had been compared with the *teachings* of the scribes. Jesus is still expounding the thought of 5 : 20. Vs. 1, "righteousness": good conduct, right deeds. This verse expresses the general principle of which the following verses give three illustrations, alms, fasting, and prayer, which, there is reason to believe, were regarded by the Jews as the chief elements of religion. Except for the addition of special matter about prayer (vss. 7–15), each of these three examples is dealt with in exactly parallel language (almsgiving, 2–4; prayer, 5, 6; fasting, 16–18), the teaching in each case being that the righteous act should not be done ostentatiously, but secretly as in the presence of God. The special injunctions concerning prayer added in vss. 7–15 guard against an error to which the Gentiles (rather than the Pharisees) are prone, give an outline of prayer, teaching for what and in what spirit we ought to pray, and warn against an unforgiving spirit, which makes true prayer impossible.

V. *Single-eyed service of God and simple trust in him enjoined*, 6 : 19–34.—In this paragraph the contrast with Pharisaism is no longer present. The central thought is that Jesus' disciples, the members of the kingdom, ought not to be seeking to pile up earthly and material treasures, but, trusting God to care for them and provide for their wants, should devote themselves to the interests of his kingdom. Thus they will live, not a selfish life, seeking their own interests, nor a divided life, devoting half their energy to serving God and half to accumulating for themselves, nor an anxious life, worrying lest they shall not be provided for, but with one purpose will serve God and his kingdom.

VI. *Judgment of others forbidden*, 7 : 1–6.—The error against which these verses warn the disciples is one of which the Pharisees were conspicuously guilty. The one principle of love in which Jesus sums up all duty to our fellow-men is the corrective of this fault also. See on 7 : 12.

VII. *Confidence in God's willingness to bless*, 7 : 7–11.—The thought of this paragraph is akin on one side to that of 6 : 7–13, especially vs. 8, and on the other to that of 6 : 19–34. It teaches trust in God and expression of it in prayer. Like the passages just named it is found in Luke in a different connection. See Luke, chaps. 11, 12.

VIII. "The Golden Rule," 7 : 12.—"All things, therefore, whatsoever ye would that men should do to you," etc.: In this principle Jesus sums up all the teaching of this sermon, so far as the conduct of men to one another is concerned. In the light of this great principle all specific injunctions are to be understood. Some have undertaken to apply such sayings as "Resist not him that is evil," and, "Give to him that asketh of thee," literally as fixed rules. But this is utterly to misinterpret Jesus. This whole discourse is a criticism of the Pharisees for making morality consist in a literal keeping of the rules of the Old Testament. It is impossible to suppose that it simply imposes a new set of rules. Others, feeling that a literal obedience to these rules is impossible, if not also harmful, give up all attempt to obey the teachings of this discourse. Both are wrong. In this verse, and in such other verses as 5 : 44, we find the *principle*, which we ought always to strive to follow. The single precepts are intended to correct the selfishness and narrowness that Jesus saw about him, and to point out some of the many ways in which the principle may be applied. They, too, are to be obeyed, always in spirit, and in letter when such an obedience is consistent with the principle. If a man would follow Jesus, he must not resist an enemy in the spirit of revenge; nor should he refuse to give to a beggar from a selfish motive. If he resist or withhold, he must do so because love, regard for the highest well-being of society in general, requires it. "For this is the law and the prophets": In this one principle is summed up all that the Old Testament teaches concerning man's duty to man. Whatever else there is in the Old Testament is either application of this, or the fault and defect which belong to it because God's revelation was made through and to imperfect men.

IX. *The practice of righteousness, not profession or hearing only, enjoined*, 7 : 13–27.—These closing paragraphs emphasize the seriousness of the task which Jesus is laying upon his disciples. Righteousness is not attained without effort (vss. 13, 14). They must be on their guard against false teachers who would lead them astray, but these can be detected by their lives (vss. 15–20). And finally the disciples are warned against a common error of the Pharisees, fancying that mere

profession would meet God's requirements. It is not *hearing* Jesus' teaching, it is not *saying* "Lord, Lord," that meets the demand of the kingdom; it is *doing* what he teaches. Only he who does this is really building on the rock (vss. 21–27). Thus the sermon ends, as it began, with an insistence on the high standard of morality in the kingdom. And this morality is one both of heart and of life, of principle and of practice.

¶ 126. **Notes on § 49, Luke 6 : 20-49.**—This discourse reported by Luke differs from the one just studied in Matthew almost entirely in omitting a large part of what is given in Matthew. The order of topics common to the two is almost identical.

Vss. 20–22. Compare Matt. 5 : 4–12. Vs. 20, "blessed are ye poor": Luke emphasizes the actual poverty of those to whom Jesus spoke, Matthew the effect of it in the consciousness of need. One of the worst things about riches is that they give men a sense of self-sufficiency. See Matt 19 : 23, 24; Mark 10 : 23–25. Vs. 21, "ye that hunger now": it is physical hunger which is primarily meant, yet not as a blessing in itself, but as helping to create the desire for the best things. Compare Matt. 5 : 6. Just how these different reports of Jesus' words arose it is impossible to say. But they probably represent two sides of his real thought.

Vss. 24–26. No parallel in Matthew. These are the correlatives of the beatitudes. On vs. 24 compare Mark 10 : 23–25; on vs. 25 compare Luke 16 : 19–31; on vs. 26 compare Matt. 23 : 5–8.

Vss. 27–36. In these verses Luke gives the same teachings which are in Matt. 5 : 38–48, only omitting all comparison with the current teachings of the synagogue, as if writing for Gentiles only. Vs. 31 contains the golden rule, which in Matthew stands much later, in 7 : 12. Vs. 36 has "merciful" instead of "perfect" (Matt. 5 : 48), thus emphasizing the particular element of character which the preceding verses have spoken of.

Vss. 37–45. Compare Matt. 7 : 1–5. Luke's report is at this point fuller than Matthew's.

Vss. 43–45. Compare Matt. 7 : 16–19. But the connection is different. In Matthew these words set forth the test by which false teachers can be distinguished from the true. Here they enforce the warning against undertaking to judge one another. In Matt. 12 : 33–35 they have still another connection and force.

Vss. 46–49. Compare Matt. 7 : 21–27. Matthew and Luke end alike, as they began alike. We have here, in all probability, not two

discourses, but two reports of one discourse, neither, however, complete, and the longer one at least containing some matter delivered on other occasions.

¶ 127. **Questions and Suggestions for Study.**—(1)* In what regions had the fame of Jesus spread abroad at the time of the choosing of the Twelve? (2)* Under what circumstances did he choose the twelve apostles? (3)* For what did he choose them, and what did they become by his choice of them? (4)* What facts indicate the importance which he attached to this act? (5)* Name the apostles.

(6)* To whom was the Sermon on the Mount addressed? (7) Can the statements of this discourse made in the second person be applied to others than Jesus' disciples? (8)* What is the theme of this discourse, as given in Matthew? (9) In what marked respect (aside from length) does Luke's report in 6:20–49 differ from Matthew's? (10) Name (and fix in mind) the nine main divisions of the discourse in Matthew. (11) In how many of these divisions is there a contrast expressed or implied between the righteousness of the kingdom and that of the Pharisees? (12)* What kind of persons did Jesus desire as the material out of which to build his kingdom (Matt. 5:3–12)? (13)* What great responsibility did Jesus lay upon his disciples (5:13–16)? (14)* What led the Pharisees to look upon Jesus as hostile to the law and a perverter of morals? (15) What was it that Jesus really opposed? (16)* What was his real attitude to the law? (17) Against what are Jesus' criticisms in Matt. 5:21–48 primarily directed? (18)* What is the one positive and all-inclusive principle which he teaches in place of all rules of conduct? (19) Against what is the criticism in 6:1–18 directed? (20) What positive principle is here taught? (21) Against what vice of Pharisaism is 7:13–27 directed? (22) In what form does that vice appear today? (23)* Putting together the teaching of 5:21–48; 7:12; and 7:13–27, what kind of morality does Jesus require of his disciples? (24) What are the chief differences between Luke's report of this discourse

and Matthew's? (25)* Ought the teachings of Jesus in this discourse to be obeyed? (26) Are they generally obeyed? (27) Can they be obeyed in a selfish, self-sufficient spirit? See Matt. 5 : 3, 4, 5.

¶ 128. **Constructive Work.**—Write chap. xi of your "Life of Christ" (inserting the title of Part V). The following outline is suggested:

1. The situation at the opening of this period; the success thus far attained; the attitude of the various classes toward Jesus.

2. The choosing of the Twelve; the men; their work; the significance of the act.

3. The Sermon on the Mount; the place; the occasion of the discourse; the persons addressed; the theme; the main divisions; the central teachings; is it to be obeyed?

¶ 129. **Supplementary Topics for Study.**

1. The successive calls of the four fishermen.

2. What the disciples knew and believed about Jesus when they were chosen to be apostles.

3. The relation of the choice of the Twelve to the organization of the kingdom of God.

4. The relation between the work for which the apostles were first appointed and that which fell to them after the death and resurrection of Jesus.

5. Jesus' attitude toward Pharisaism.

6. Jesus' attitude toward the Old Testament, (*a*) its central moral principles, (*b*) its specific statutes on moral and ceremonial matters.

7. The authority of Jesus: subject to or superior to that of the Old Testament?

8. Can the ethical teachings of Jesus be practically applied today?

CHAPTER XII.

A PREACHING TOUR IN GALILEE.

§ 50. **The centurion's servant.**
Matt. 8 : 5–13. Luke 7 : 1–10.

§ 51. **The raising of the widow's son at Nain.**
Luke 7 : 11–17.

§ 52. **John the Baptist's last message.**
Matt. 11 : 2–19. Luke 7 : 18–35.

§ 53. **Anointing of Jesus in the house of Simon the Pharisee.**
Luke 7 : 36–50.

§ 54. **Christ's companions on his second preaching tour.**
Luke 8 : 1–3.

¶ 130. **Notes on § 50, Luke 7 : 1–10.**—Vs. 1, "Capernaum": See ¶ 98. Vs. 2, "centurion": an officer in armies organized on the Roman model and in charge of a company of fifty to one hundred men. He was of approximately the same grade as a captain in our army, but was seldom transferred or promoted. In the present instance the centurion was a gentile in the service of Herod Antipas, and was evidently a man of wealth. Vs. 3, "sent unto him the elders": probably the elders of the synagogue that he had built. That they commend him as a person worthy to be aided by Jesus, since he was so generously disposed to the Jews, shows that he was a man of high character. He was, however, probably not a proselyte. Vs. 6, "I am not worthy," etc.: These words speak volumes for the man's humility, and also tell of the treatment probably accorded him by other rabbis. A strict legalist regarded it as ceremonially defiling to enter a gentile's house. Vs. 7, "say the word": He is sure that Jesus can heal his servant, if he only chooses to command the disease to leave him. Vs. 8, "man set under authority," etc.: The argument is plain. The centurion knows the power resident in a superior's word of command. He has faith enough to believe that an equal power is in the command of Jesus. Vs. 9, "marveled at him": Jesus was as capable of being surprised as any man. In this case surprise came from the fact that a gentile's faith should have surpassed the Jews'. *Cf.* Matt. 15 : 22–28; Luke 18 : 8.

Matthew adds at this point two verses (8 : 11, 12) which emphasize the readiness of the gentiles to receive the kingdom of God as compared with the unwillingness of the Jews. "Sit down," etc.: a figure of speech

with the Jews to represent the joys of the expected kingdom. "Sons of the kingdom": *i. e.*, the Jews. They supposed they were guaranteed the kingdom because they were sons of Abraham. We have here the clear teaching of Jesus as to the universal rather than Jewish character of the fraternity he was founding. Vs. 13. Notice that Jesus does not say the faith healed, but he himself heals in answer to faith. No matter how much the centurion believed, no cure would have followed had Jesus seen fit to do or say nothing.

¶ 131. **Notes on § 51, Luke 7 : 11–17.**—Vs. 11, "Nain": a small town in Galilee at some distance from Nazareth and about twenty-five miles from Capernaum. It is today represented by a few mud huts and tombs cut in the rocks. Perhaps the procession was going to one of these. Vs. 12, "much people of the city was with her": It was customary for those met by a funeral procession to join it as a sign of respect. In this procession would also be the hired wailers and the musicians. Notice the apparent order of the procession. Jesus met first the mother, then the bier and its bearers. Vs. 13. The tenderness of Jesus appears in his words to the mother. Vs. 14, "bier": The Jews did not bury their dead in closed wooden coffins, but carried them on a bier to a tomb where they were laid in little niches as in the catacombs, except that they were not walled in. The nearest approach to a coffin was a long open basket made of wickerwork. Burial was always soon after death. Vs. 16. Both the fear and the thanksgiving were natural. But it is to be observed that no one thought Jesus was the Christ; he was simply another great prophet at last sent by God to his people.

¶ 132. **Notes on § 52, Luke 7 : 18–35.**—Vs. 18, "the disciples of John told him of all these things": Matt. 11 : 2 says that John heard in the prison the works of the Christ. For the reason of this imprisonment see Mark 6 : 17, 18. Josephus, *Antiquities*, xviii, 5, 2, also states that Herod Antipas feared the political effects of John's preaching. He was now in the castle of Machærus, where evidently he was given some liberty, for he was in communication with his disciples. Vs. 19, "sent them to the Lord": It is easy to imagine how interested and perplexed John must have been. Jesus in his ministry of love certainly did not seem a judge punishing sinners such as John had expected. (*Cf.* ¶ 48.) This probably gave rise to the question, "Art thou he that cometh?" John had spoken of the Christ as one who was to come (Luke 3 : 16). The question was equivalent to asking whether Jesus was the Christ. Vs. 22 : The

passages which Jesus used (Isa. 35 : 5 ; 61 : 1) were interpreted messianically. Jesus shows that he is fulfilling them. His reference is to his cures and preaching alike. Vs. 23 : a reference to the difficulty which, as Jesus saw, had been caused by the great divergence between the popular expectation of the Christ and his own revelation of true messianic work. The figure is that of a man stumbling over a stone. Jesus was thus indirectly appealing to John, for his own good, to revise his expectations according to reality. Vs. 24. Jesus now begins a defense of John against the very probable charge of moral weakness. He appeals to the crowd's former judgment of John. The figures he uses express weakness and love of ease, which John never exhibited. Vs. 25, "in soft raiment": doubtless a good description of the effeminate courtiers of Herod Antipas. Vs. 26, "yea, I say": introduces Jesus' own opinion of John. Vs. 27. The words come with slight variation from Mal. 3 : 1. It was because he was a messenger of the Christ that John was more than a prophet. Vs. 28 contains, not only Jesus' final estimate of John, but also his estimate of the worth of the kingdom of God. By implication he excludes John from the kingdom. This does not mean that John was a bad man, but simply that he was not a member of the group of men and women whose inestimable privilege it was to be actual disciples of Jesus, hear his teaching, and come to learn how his character revealed God's love rather than his awful justice. Why, then, need a Christian today envy or imitate a prophet? By Jesus' own words, he is more privileged than the greatest prophet who ever lived. Vs. 29, "all the people, when they heard": *i. e.*, the preaching of John. "Justified God": *i. e.*, declared by being baptized that they approved of the plan of God of which John's mission was a part. To justify is to declare or treat as righteous. Usually it is regarded as the prerogative of God, but here, by a bold figure, God, as it were, is represented as being put on trial by men. The way in which men can declare him righteous is by accepting promptly that plan which is clearly his. In the present case it was done by being baptized by John. (*Cf.* ¶ 57.) Vs. 30, "the Pharisees and lawyers": *i. e.*, the representatives of religion in its legal aspects. "Rejected," or rather "frustrated," "made of no avail," so far as they were concerned. Their action was precisely the opposite of that of the people, and the results were correspondingly different. If a man follows God's plan, he declares God righteous by that very act ; if he rejects God's plan and chooses his own, he not only pronounces God guilty of unrighteousness, but — since God's plans

are gracious — loses the blessings that might have been his had he but acted in accordance with the divine plan. The way to get blessing from God is consciously to do God's will, even though it require struggle. Notice how explicitly Jesus recognizes that John's preaching, though so different from his own, was also a message from God. *Cf.* ¶¶ 55, 282. Vss. 31–35 are a delightful use of children's plays to illustrate the captious attitude of the Jews toward John and Jesus. The children are in two groups. One is trying to get the other to play some game, but is unsuccessful because of the other's immovable determination to be satisfied with nothing — neither with a joyous game of wedding nor with a solemn game of funeral. So, said Jesus, was it with the Jews. They would not be satisfied with an ascetic like John the Baptist, nor with his precise opposite, the genial and social Son of man. (*Cf.* ¶ 134.) "And wisdom was justified," etc.: Probably sadly ironical. The scribes claimed so much wisdom, and yet this fastidious, sanctimonious captiousness is the outcome of it! Or possibly not ironical, but an expression of the abiding faith of Jesus in the ultimate vindication of wisdom by the course of conduct to which it prompts.

¶ 133. **Notes on § 52, Matt. 11 : 2–19.**— Matthew's narrative differs from Luke's mainly in being slightly more condensed. But vss. 11–15 (in place of Luke's vss. 29, 30) are not found in Luke. Vs. 12, "from the days of John the Baptist until now": *i.e.*, from the time of the announcing of the immediately coming Christ until the time of speaking. That was practically the period of Jesus' own ministry. "The kingdom of heaven suffereth violence," etc.: The figure is that of soldiers carrying a city by storm; that which it illustrates is the difficulty that lay in the Jews' accepting Jesus as the Christ. Of this, John's doubt was an instance. Vs. 13, "for all the prophets": This is given as a reason for the difficulty of faith. (Compare what is possibly a more exact report of the words, Luke 16 : 16.) It was easy for the Jews to believe the prophecies that a Christ *would come*, for they believed that he would be the sort of person they wanted him to be. They found their own sort of Christ in the prophecies. (*Cf.* ¶ 50.) Even John did not have a sufficiently complete foreview of the Coming One. For such persons to accept Jesus as the Christ meant that they had to conquer prejudice and, so to speak, conquer their way into the kingdom. Perhaps the hardest day for faith in Jesus as the Christ was between his baptism and resurrection, and this fact Jesus recognizes. At the same time he congratulates those who prefer reality to their preconceptions. Vs. 14, "this is Elijah": *i.e.*, the one who introduces the messianic era; *cf.* Mal. 4 : 5.

"If ye are willing to receive it": It was nearly as hard to believe in John as the forerunner of the Christ as in Jesus as the Christ. *Cf.* Mark 9 : 13. Vs. 15, "He that hath ears," etc.: A call to discover more than a mere surface meaning in the words just uttered.

¶ 134. **Notes on §53, Luke 7 : 36–50.**—Vs. 36. The invitation from Simon was evidence that the break between Jesus and the Pharisees was not complete. "Sat down": better, "reclined"; perhaps on a couch, perhaps on a rug spread on the divan or raised portion of the floor. Vs. 37. It must be recalled that the houses in Palestine were less closed than in Europe or America, and that privacy was far less observed. "Sinner": Bruce (*Expositor's Greek Testament*) thinks this happened in Capernaum, and that the woman had been a guest at Levi's dinner (Luke 5 : 27 f.). "Alabaster cruse of ointment": Jews, like other persons of their time, used such articles freely in special toilets. Vs. 38. As Jesus reclined during the meal, it would be easy to come up behind him. "She began to wet his feet with her tears": Evidently this was unintentional and led her to the impulse to dry his feet with her hair. The other acts of this repentant woman are marks of her profound gratitude for release from sin. Vs. 39. Note the repetition of "Pharisee." "He spake within himself," etc.: His reflection is an evidence of the meanness of his nature. The one thing he supposed a prophet would do—remember he had never seen one—would be to remove himself from sinners! As if he should converse only with the most eminently respectable persons! His argument on this narrow, sactimonious premise is correct. The woman was a sinner; but Jesus allowed her to touch him. Therefore, either he was a bad man, or else he did not perceive what sort of woman she was. In either case he could not be a prophet! Vs. 40. The parable Jesus now uses is too plain to need comment. "Pence": better "denarii," a little coin, worth about 15 cents, but with far more purchasing power. The entire conversation is marked by courtesy on the part of both Jesus and Simon, but Jesus also shows, both that he knew what was required by conventional politeness, and that he noticed that Simon had not treated him as a social equal, to say nothing more. Vs. 47. Repentance with God means forgiveness. Thus the greatness of her sinfulness is paralleled by the greatness of her love. The concealed but implied elements are an equally great repentance and forgiveness. This last Jesus boldly states. Vs. 50. Faith in him justified forgiveness, since it had led the woman to abandon her life of sin and had touched the depths of her moral nature. She could well go out to live in peace.

RUINS OF MAGDALA, ON THE SEA OF GALILEE

¶ 135. **Notes on § 54, Luke 8 : 1–3.**—Vs. 1. This is less a reference to a special tour of Jesus than a description of his general method. Vs. 2, "Mary Magdalene": Mary from Magdala, a town at the southern end of the plain of Gennesaret. "Seven devils": she had been a very sick, not a very wicked woman. There is no evidence that she was the woman mentioned in ¶ 134. Vs. 3, "Herod's steward": *i. e.*, the official in charge of some estate of Herod or, possibly, the person attending to the domestic affairs of the royal palace in Tiberias. In any case he must have been a man of some importance, and his wife would be likely to have some property at her disposal. The other women are unknown. Notice that we have here an explanation, at least in part, of how Jesus and his companions could live without manual labor.

¶ 136. **Questions and Suggestions for Study.**—(1)* What was the religious condition of the centurion? (2)* What was the remarkable thing about his faith? (3)* State his argument carefully.

(4)* Describe the raising of the widow's son. (5) Is there any evidence that anyone exercised faith beforehand in the power of Jesus to raise the young man?

(6)* Why had John been arrested? (7) Was his uncertainty natural? What sort of Christ had he foretold? (8) What is there in the method of Jesus' reply that is worth following today? (9)* How does Jesus describe John? (10) In what particulars are modern Christians superior to John? (11) Why did Jesus think men had to struggle to become his followers? (12) Are there as many difficulties today in accepting him as our guide in life? (13)* How may a man declare God to be good? (14)* How may he prevent God's plan for him being of any service to him? Illustrate from today's experiences.

(15)* What sort of a man, probably, was Simon? (16)* What things would it have been polite for him to do for Jesus? (17)* Describe the action of the woman. (18) Give the illustration Jesus used. (19) Is it necessary to be a great sinner in order to love God very much? Is it not best to grow naturally, as Jesus did, into a great love of God? (20) Can a man sometimes be so very virtuous himself as to be harsh in his judgments of others? How can such a condition of one's heart be avoided?

¶ 137. **Constructive Work.** — Having completed the preceding study, let the pupil write the chapter for his "Life of Christ," on some such plan as this:

CHAPTER XII.

A PREACHING TOUR IN GALILEE.

1. The healing of the centurion's servant.
2. The widow's son at Nain.
3. Christ's answer to the message of John the Baptist.
4. Christ's teaching as to the relation of love and forgiveness.
5. His companions.

¶ 138. **Supplementary Topics for Study.**

1. The different attitudes of Jesus and the rabbis toward the masses.
2. Teachings given by Jesus while dining.
3. The use made by Jesus in his teaching of the character and habits of children.
4. Mary Magdalene.

CHAPTER XIII.

FURTHER CONFLICT WITH THE SCRIBES, AND TEACHING CONCERNING THE KINGDOM.

§ 55. **Warnings to the scribes and Pharisees: "an eternal sin."**
Matt. 12:22–45. Mark 3:19*b*–30. Luke 11:14–36.

§ 56. **The true kindred of Christ.**
Matt. 12:46–50. Mark 3:31–35. Luke 8:19–21.

§ 57. **The parables by the sea.**
Matt. 13:1–53. Mark 4:1–34. Luke 8:4–28.

¶ 139. **Notes on § 55, Mark 3:19*b*–30.**—Vs. 21, "He is beside himself": *i. e.*, is insane. The tremendous energy of Jesus, as well as his hostility to Pharisaic forms, must be the chief explanation of this opinion of his friends. Vs. 22, "scribes which came down from Jerusalem": perhaps as a result of the conflict described in John, chap. 5. "Beelzebub": The name is derived from that of a heathen deity (2 Kings 1:3), who at one time was regarded as a great enemy of Jehovah. In the time of Christ the name meant, probably, "lord of the lower world," *i. e.*, the prince of the evil demons. The scribes attributed the power of Jesus in his cures of demoniacs to his being this authoritative demon himself. Vss. 23 ff. The arguments is so simple as to be its own best interpreter. Jesus appealed to common human experience to show that any such division among the hosts of hell was improbable. The first argument is from the analogy (vs. 23, "parable") of a kingdom; the second, from that of a household. In his positive argument (vs. 27) he gives by analogy the true explanation of his success: he is spoiling the kingdom of Satan because he had conquered its king. Vss. 28–30, see ¶ 140 (vss. 31, 32).

¶ 140. **Notes on § 55, Matt. 12:22–45.**—Vs. 23, "son of David": *i. e.*, the Messiah. The wonderful cures wrought by Jesus aroused the hopes of the people, but the suspicion and evil nature of the Pharisees. Vs. 28. Jesus and the primitive church (Acts 10:38) referred his powers to the spirit of God. Vs. 30. For the complementary truth see Luke 9:50. Vs. 31. These profound and awful words of Jesus are to be understood strictly (see Mark 3:30) as occasioned by the misinterpretation of his mission by the scribes and Pharisees. "Blasphemy": an utterance derogatory to divine things. "Blasphemy

against the Holy Spirit": such an utterance as the words of the scribes show them to be in danger of making. Vs. 32, "a word against the Son of man": Jesus appreciated the difficulty that lay in an intellectual apprehension of him as the Christ; but this doubt did not need to express itself in such a judgment as that pronounced by his enemies. "Shall not be forgiven": The reason is given in Mark 3:29. The sin itself is eternal. There can be no forgiveness except as the offender repents and abandons his sin. Jesus holds that the condition of a man to whom good seems evil is hopeless. He is morally corrupt. Vss. 33, 34 show how words but express the condition of a man's soul, and therefore, like the fruit of a tree, may be the basis of judgment. This thought is elaborated in vss. 35–37. Words are of no value except as they indicate one's nature, but as such they are of the greatest value. Vs. 36, "idle word": not a mere meaningless expression, but a foolish word. It is morally serious, because it is the fruit of a foolish soul.

Vs. 38, "a sign": *i. e.*, a material proof of a spiritual mission. Vs. 39. Such a demand implied that those who made it were untrue to their own religious professions. If any people in the world should have been susceptible to spiritual teaching, it was the Jews, but the Pharisees had lost spiritual susceptibility in their devotion to external rules. Vs. 40, "For as Jonah": Luke omits this verse, and very possibly it is in Matthew an addition of the evangelist, giving what he understood to be the meaning of Jesus. As it stands, the reference is explicit; the experience of the prophet in the sea-monster becomes a type of the experience of Jesus when buried. So it is used in early Christian art. Vs. 41. In this verse we have the interpretation of the sign of Jonah as a preacher of repentance to the Ninevites, and an application of it to the Jews of Jesus' own day. As the Ninevites responded to the prophet's preaching, so should the Jews have responded to the preaching of Jesus. They needed no other sign. Vs. 42. We have a repetition of the argument. The queen of the south responded to the wisdom of Solomon; she was true to her opportunity, although the teaching of Solomon was inferior to that of Jesus. As the opportunity of the Pharisee was greater, so would be his condemnation. Vss. 44, 45. In these verses we have a parable based upon the current belief in demoniacal possession. Its point is simply this: the man was worse off, because after he had rid himself of the evil spirit he had neglected to take in a good spirit. The moral lesson is therefore evident. It is not enough merely to drive out evil

from oneself, like the Pharisees, that is, merely to keep from doing things which are illegal; one must be full of the divine spirit. Simply to keep from evil is to offer an inducement to evil.

¶141. **Notes on § 55, Luke 11:14–36.**—Vss. 27, 28; *cf.* Mark 3:35. Jesus constantly teaches that mere physical relationships are inferior to spiritual relationships. Vss. 33–36. This collection of aphorisms, though probably spoken at a different time, is intended to carry out further the thought of Jesus' words about the demand for a sign. He insists that there is in a man the power of responding instinctively to truth. If this power is lacking, the man is in an abnormal condition; the light in him is darkness.

¶142. **Notes on § 56, Mark 3:31–35.**—Vs. 31; *cf.* Mark 3:21. It is easy to imagine the scene: Jesus within the house, his mother and his brothers outside, calling him to come out and go home with them. He does not hear them because of the crowd about him. Vs. 32. Evidently the people think he should obey the voice of his mother, but again Jesus insists that family ties are inferior to those of the kingdom of God. Vss. 34, 35 give us Jesus' beautiful definition of what constitutes true relationship to him. Those are the members of his family who do God's will. (*Cf.* Matt. 5:44, 45.)

¶143. **Notes on § 57, Mark 4:1–34.**—Vs. 2, "parables;" see ¶146. Vss. 3–9, the Parable of the Sower. In this parable we have a description of a common scene in the life of a farmer. The central thought is plain, namely, difference in crops depends upon variation in the soil. It should be noticed that there is a steady progress from the seed which does not yield a crop to that which bears a hundred fold. Vs. 5, "rocky ground": that is, ground over ledges. Vs. 7, "thorns": not thistles, or tares, but the sturdy bushes which surround the fields as a sort of hedge.

Vs. 11. This verse introduces Jesus' reason for using parables. See ¶147. On "the kingdom of God," the mention of which here shows that by these parables Jesus intends to set forth the nature of the kingdom, see ¶145. Notice the distinction between the disciples and those who "are without." Vs. 12, "that": the Greek does not permit any other interpretation than that of purpose. But that Jesus does not think that the truth will always be concealed by the parable appears in vss. 21, 22.

Vss. 13–20 give Jesus' interpretation of the Parable of the Sower. It is needless to consider it more elaborately than he has himself. It should be noticed that he interprets only such items in the original

story as go to illustrate the great truth he is intending to teach. And this is: the fact that the kingdom of God grows more slowly in some places than in others is due to the differences in the men who hear its truths taught. Notice those things which he describes as interfering with this growth.

Vss. 21, 22. The reference here is to the concealing power of the parable. This, Jesus declares, is but temporary, and illustrates his statement by the appeal to the habits of ordinary housekeeping. Vss. 22, 23, "save that": these words introduce the purpose of the hiding. The parable preserves (like a husk) what it temporarily conceals *in order that* later it may come to light. Vs. 24. It is noteworthy that these familiar words have reference to listening to teaching. By them Jesus states a principle of modern pedagogy: what one learns depends upon what one has learned. In other words, the pupil not only must "take care what he hears," but he is himself, to a large degree, responsible for his progress. This is especially true in moral teachings.

Vss. 26–29, the Parable of the Seed in the Earth. The essential elements of this parable are (1) the fact that the seed grows of itself when once it is planted; (2) the earth is fitted to make the seed grow (vs. 28). Truth and the mind of man are fitted to one another. The teacher cannot make the seed grow. It is his to sow the seed, and in due time to reap the harvest.

Vss. 30–32, the Parable of the Mustard Seed. With this comparison Jesus illustrates the extent of the growth of the kingdom. Little in its beginnings, it will be great in its end. (On the mustard seed, see Bible dictionaries.) Vss. 33, 34, "as they were able to hear": a good pedagogical principle, and one that shows how careful Jesus was as to his methods. Vs. 34, "He expounded to his own disciples": From this time on Jesus reserves certain truths and explanations for that inner circle of friends to whom he was so closely joined.

¶ 144. **Notes on § 57, Matt. 13: 1–53.**—This collection of parables possesses no small literary unity. The parables all bear upon the gradual growth and certain triumph of the kingdom of God. *Cf.* ¶ 145. The various elements may thus be grouped:

1. *The explanation of the unequal growth of the kingdom* in different circumstances: Parable of the Sower, vss. 1–9, 18–23. (See ¶ 143.) For vss. 10–16, see ¶ 147.

2. *The contemporaneous growth of evil* is to be expected and endured: the Parable of the Tares, vss. 24–30, the interpretation of which is given in vss. 36–43. "Tares": noxious weeds that grow in wheat-fields

and at first closely resemble the wheat itself. The time when they can be safely removed is therefore at the time of harvest. In the interpretation given by Jesus this thought is central. Men are not to endeavor to root out evil so much as to see that good grows. God will see to it that evil is finally destroyed, and the kingdom will then be all-inclusive and glorious (vs. 43). Vs. 38, "the world": one of the most important words in the New Testament. It corresponds roughly to our term "social environment." It is generally thought of as evil. "This age" is the period preceding the complete establishment of the kingdom. In this interpretation notice (*a*) that the kingdom is composed of men, and is therefore social; (*b*) that the judgment comes at the end of the age ("world," vs. 39), *i. e.*, at the end of any period of the kingdom's growth toward its complete establishment. It is this "age," in which the kingdom is developing in the midst of evil influences, that we are now living in.

3. *The extent and method of the kingdom's growth*, vss. 31–33: the Parables of the Mustard Seed (see ¶143) and of the Leaven. Vs. 33. This is one of the most instructive parables uttered by Jesus. "Leaven": yeast, the symbol, not of corruption, but of transformation through contact. This may be evil (Gal. 5:9) or good, as here. "Three measures": four or five pecks. "Till it all was leavened": Like the Parable of the Mustard Seed, this indicates the wonderful growth of the kingdom. So small as to be hidden in the world, it will yet transform it all. The parable also indicates how the kingdom is to grow, viz., by transforming its surroundings. This implies (*a*) a gradual process, (*b*) the operation of social forces rather than miraculous intervention during the period of the growth of the kingdom. In this parable Jesus has composed an entire philosophy of social regeneration. And he was producing the "yeast" in the persons of his disciples, especially the Twelve. On vss. 34, 35, see ¶147.

4. *The surpassing worth of (membership in) the kingdom*, vss. 44–46: the Parables of the Treasure Trove and the Pearl of Great Price. In both of these parables the central thought is the same: the kingdom of God is so valuable that a man may well afford to give away everything else in exchange for it. There is possibly a shade of difference, in that in one case the treasure was happened on, and in the other it was discovered while being searched for. But this difference is incidental. Vs. 44, "treasure hidden in a field": In Palestine there were few or no places besides the temple in which one could deposit valuables. They were, therefore, buried. It would frequently happen that the

only one to whom the fact was known never dug the treasure up, and another found it. Even today there are frequently found in Palestine little heaps of money that has lain buried for hundreds and even thousands of years.

5. *The final separation of the true from the false members of the kingdom*, vss. 47–50; the Parable of the Drag-Net. This grows naturally from the preceding thought. The great worth of membership in a triumphing kingdom will induce bad men to claim membership. They will at the end of the period of growth be removed, as poor fish are thrown out from a net. Vs. 47, "net": a drag-net or seine which was so drawn through the water as to inclose large numbers of fishes. There would be all sorts in it when at last it was drawn up on the beach. Vs. 50. Here, as frequently in the New Testament, we have the misery suffered by those who will not come into the kingdom described in forcible figures. The fire is not physical; it is worse, for it typifies spiritual misery.

Vs. 51, "ye": the disciples, men of no education, and not possessed even of quick understanding. Vs. 52, "therefore" introduces an argument of this sort: If you simple folk can understand these teachings, how great are the possibilities for the scribe who has become a disciple! "Scribe": not the disciples, but to be taken literally. The scribe was the educated man of Judaism. He could not only understand the new teaching, but could bring it into connection with the old. In these days of widespread education it is fitting that intelligent Christians should bear this ideal in mind. They are neither to accept new teachings merely because they are new, nor hold to the old merely because they are old. They are to hold truths, both new and old, fuse them into one, and make them serviceable. Both progress and conservatism are thus seen by Jesus to lie in education.

¶ 145. **Jesus' Conception of the Kingdom of God.** — Compare ¶ 61. (1) He does not regard it (*a*) as equivalent merely to heaven, (*b*) as merely God's reign, (*c*) as a condition of man's spiritual nature. (2) He does regard it as an actual social order or society in which the relation of men to each other is that of brothers, because they are the sons of God, *i. e.*, are like God in moral purpose and love (Matt. 5 : 44, 45). It is thus fundamentally religious and consequently fraternal. (*Cf.* James 1 : 26, 27.) The type of this new humanity is Jesus himself, the Son of man. It is not yet complete, but is growing. It is not a thing apart from other humanity, but it is to grow by the transformation and assimilation of men and institutions. The completion of this

growth is "the consummation of the age," and is described also as "the coming of the Son of man;" *i. e.*, the coming of the type is, as in Dan. 7 : 13, used as the equivalent of the triumph of the anti-type, in this case a regenerate humanity. In this triumph all good men, whether dead or alive, will share. The final separation of the bad from the good is described by Jesus as a judgment. In this triumph and judgment Jesus says he himself will be the central person.

¶ 146. **On the Interpretation of Parables.** — A parable is a figure of speech in which commonly observed facts and actual, or at least conceivable, experience are used by analogy to illustrate religious truth. Parables are of two classes: those which illustrate and enforce some single truth or duty, and those which treat of the nature and progress of the kingdom of God. In interpreting parables the following rules will be found serviceable:

1. By means of the context or the content of the parable itself, determine whether it is homiletic in purpose, that is, illustrates or enforces a single truth or duty; or whether it has to do in a more general way with the nature and progress of the kingdom of God.

2. In case it belongs to the latter class (parables of the kingdom): (*a*) discover the central "point" of the parable *as a story*, and the elements of the story that are essential to this "point;" (*b*) discover from the context and the analogy itself the truth to be taught by the dominant analogy, and so interpret the essential details that, as they themselves are subordinate to the dominant feature of the story, the truths they represent shall be subordinate to the truth expressed by the dominant analogy. Disregard all other details.

3. In case the parable belongs to the first class (homiletic parables), the only rule to be observed is this: discover the "point" of the parable and use it, and it alone, as a means of illustrating or enforcing the authoritative teaching of Jesus. All details are of no exegetical importance except as they make more evident the one essential analogy.

¶ 147. **Why did Jesus Use Parables?** — The answer to this question is given in Mark 4 : 10–12 and Matt. 13 : 10–16. With these statements should be compared Mark 4 : 21, 22, 33, 34 and Matt. 13 : 34, 35. A careful study of these passages will show (1) that Jesus used the parable because it enabled him to present truth in a veiled form. This permitted him to teach in public in such a way as not to be misunderstood, and in private to explain his thought to his disciples. (2) That Jesus did not wish the crowds to join him so long as their "hearts were gross" (Mark 4 : 10–12). To have preached openly that he was the Christ and to have endeavored to get everybody to join the kingdom would have been to invite misunderstanding and even revolution. He had to content himself in his own mission with the discovery of sympathetic, teachable persons with whom he could live intimately as a teacher and friend. Thus he could make them into evangelists of the

truths he himself was forced to veil (Mark 4 : 21, 22). (3) That Jesus thus expected that some day these "hidden" truths would be revealed. It is a fact that a man will remember indefinitely a truth he does not understand if it is put into the form of a story. Some day, when he is ready for the truth, he sees it in the story he has remembered so long. (4) That the kingdom thus had its "mystery" (Mark 4 : 11 ; Matt. 13 : 11), which could be shared and enjoyed only by its members. This mystery was probably Jesus' teaching as to the nature of the kingdom itself, and later as to his being the Christ. The value of this inner teaching and experience shared by the disciples appears in Matt. 13 : 16, 17, where the reference is clearly to the longings of men of the past for a sight of the kingdom of God and its Christ.

¶ 148. **Questions and Suggestions for Study.**—(1)* How and why did his friends misunderstand Jesus? (2)* How did the Pharisees misunderstand him? (3)* What warning does Jesus give them? (4) What is meant by words against the Holy Spirit? (5) What do they indicate as to the speaker's moral nature? (6)* Why are words of so much importance? (7)* What did the Pharisees mean by a "sign"? (8)* What is "the sign of Jonah"? (9) What does Jesus teach as to the wisdom of merely giving up bad habits?

(10)* Who are members of Christ's family?

(11) What does Jesus mean by "kingdom of God"? Can we help to bring about its triumph?

(12)* What is a parable? (13) Why did Jesus use parables? (14)* What is the Parable of the Sower, and what does it teach? (15) The Parable of the Seed in the Earth. What does it teach? (16)* The Parable of the Tares? (17)* The Parables of the Mustard Seed and the Leaven? (18)* The Parables of the Treasure Trove and the Pearl? (19)* The Parable of the Drag-Net? (20)* What responsibility lies upon educated Christians? (21) What lessons of help and warning can one draw from these parables? (22) Tell these parables once again as the same things would happen today.

¶ 149. **Constructive Work.**— Let the pupil write a chapter for his "Life of Christ" on some such plan as this:

CHAPTER XIII.

FURTHER CONFLICT WITH THE SCRIBES, AND TEACHING CONCERNING THE KINGDOM.

1. The warning against moral deterioration.

2. The way to join Christ's family.

3. The nature and growth of the kingdom of God: (*a*) what the kingdom is; (*b*) why it grows unequally in different surroundings; (*c*) what makes it grow; (*d*) what will be the final outcome of its growth.

¶ 150. **Supplementary Topics for Study.**

1. The teaching of Jesus as to sin.

2. The ethical teaching of Jesus as contrasted with that of the Pharisees.

Full references will be found in BURTON, "The Ethical Teachings of Jesus, etc.," BIBLICAL WORLD, September, 1897 (Vol. X, pp. 198–208).

3. The parables of Jesus.

MATHEWS, "The Interpretation of Parables," *American Journal of Theology*, April, 1898 (Vol. II, pp. 293–311); TRENCH, *Parables;* GOEBEL, *Parables* (perhaps the best book in English on the subject); BRUCE, *The Parabolic Teaching of Our Lord.*

THE PALM ON THE PLAIN OF JEZREEL

CHAPTER XIV.

A CHAPTER OF MIRACLES IN GALILEE.

§ 58. **The stilling of the tempest.**
Matt. 8 : [18] 23–27. Mark 4 : 35–41. Luke 8 : 22–25.

§ 59. **The Gadarene demoniacs.**
Matt. 8 : 28–34. Mark 5 : 1–20. Luke 8 : 26–39.

§ 60. **The raising of Jaïrus's daughter.**
Matt. 9 : [1] 18–26. Mark 5 : 21–43. Luke 8 : 40–56.

§ 61. **The two blind men, and the dumb demoniac.**
Matt. 9 : 27–34.

¶ 151. **Notes on § 58, Mark 4 : 35–41.**—Vs. 37, "was now filling": not, as in the common version, "full." Vs. 38, "asleep on the cushion": perhaps that on which the oarsmen or the steersman ordinarily sat. Jesus, his day's work done, was quietly resting. Vs. 39, "rebuked the wind, ... and there was a great calm": in such an act we see the power of Jesus in one of its most mysterious forms. Vs. 40, "Why are ye fearful? have ye not yet faith?" Faith, confidence in him, would have banished fear. Notice Jesus' words "not yet," and (since they certainly had some faith) the implication that faith is something which ought to grow with experience. They had been with him long enough to have learned a trust that would have kept them calm, as he was.

¶ 152. **Notes on § 59, Mark 5 : 1–20.**—Vs. 1, "into the country of the Gerasenes": in Matthew Gadarenes, but in all three gospels the manuscripts vary between Gadarenes, Gerasenes, and Gergesenes. The place of the event is undoubtedly in the outskirts of a town on the east side of the Sea of Galilee, now called Khersa. See note in Biblical World, January, 1898, p. 38. Vs. 2, "out of the tombs": not graves, but rock-cut tombs above the ground. There are many in the region today. Vs. 3, "and no man could any more bind him": This and the following verses present the picture of a raving madman. Vs. 6, "ran and worshipped him": calmed and in part subdued by the presence of Jesus. Vs. 7, "what have I to do with thee?" etc.: substantially the language of the demoniacs generally. (*Cf.* Mark 3 : 11 and ¶ 101.) Vs. 9, "my name is Legion; for we are many": notice the language expressive of double consciousness. Vs. 10, "that

he would not send them away out of the country": Luke interprets this to mean "into the abyss," *i. e.*, of hell. Vs. 13, "and the unclean spirits . . . . entered into the swine": This whole narrative, more distinctly than any other of the New Testament, implies the real existence of demons as personal spirits distinct from both men and beasts, but capable of acquiring harmful control of both. The language of Jesus to the demons, and of the evangelists in the narrative, is conformed to the ideas then current. If Jesus had any different conception of the matter, he apparently took no pains to impart it to his disciples or to the people. "Rushed down the steep into the sea": There is near the town Khersa, mentioned above, a place just such as is here implied. (See THOMPSON, *Land and Book, Central Palestine*, pp. 353–5.) Vs. 17, "began to beseech him to depart from their borders": more terrified by the damage to their swine than moved by the benefit to the demoniac — not the only instance in which the property value of beasts has been more considered than the moral advantage of men. Vs. 19, "go to thy house, unto thy friends," etc.: an injunction different from that given to the leper (Mark 1 : 44), for example, because of the differences in the circumstances. Jesus was himself returning to the other side of the sea. The man's announcement of his cure would not hinder Jesus' work, and would be a benefit to him and to his friends. Vs. 20, "Decapolis": see ¶ 122.

¶ 153. **Notes on § 59, Matt. 8 : 28.**—"The country of the Gadarenes": Gadara was an important city of the Decapolis (see ¶ 122 and map), lying six miles southeast of the Sea of Galilee, south of the Yarmuk river. The ruins are still to be seen at the spot known as Um Keis. The district attached to it extended to the Sea of Galilee, but probably did not include Khersa. Matthew's phrase "in the country of the Gadarenes," though less accurate than Mark's, would locate the region in general for readers who would know of Gadara, but who had perhaps never heard of the unimportant Gerasa or Gergesa (Khersa) on the lake. Matthew, however, does not say that the event took place at Gadara; nor can this have been the site. "Two possessed of demons": See the same difference between Mark 10 : 46 and Matt. 20 : 30.

¶ 154. **Notes on § 60, Mark 5 : 21–43.**—Vs. 22, "one of the rulers of the synagogue": each synagogue had one or more "rulers" (Luke 13 : 14; Acts 13 : 15), who had general charge of the synagogue worship. They were neither preachers nor pastors, but presided at the service and selected from the congregation the persons to read the scripture and to address the congregation (see Acts 13 : 15).

Vs. 25, "an issue of blood": chronic hemorrhage. Vs. 28, "if I touch but his garments, I shall be made whole": the expression of a genuine faith, though mixed with a crude conception of the nature of Jesus' power. Vs. 30, "Jesus, perceiving that the power proceeding from him had gone forth": The evangelist also speaks as if Jesus' power were exerted independently of his will, conforming his language to that of the woman and to that of Jesus to her. Yet it is more likely that Jesus exercised his power consciously and intentionally, and afterward by his questions drew the woman out that he might still further help her. Vs. 34, "daughter": a word of kindly affection. *Cf.* Mark 2 : 5. "Thy faith hath made thee whole": *i. e.*, cured thee. The faith commonly spoken of in the gospels is a belief that Jesus can do a certain thing (sometimes one thing, sometimes another; *cf.* Mark 4 : 40; Luke 7 : 50), such as led him who had it to come to Jesus and commit his case to him. To such faith Jesus invariably responded by doing that which men believed he could do. "According to your faith" was his constant formula. The principle holds still: within the bounds of what is true about Jesus, he is to us what and as much as we believe him to be.

Vs. 36, "fear not, only believe": *i. e.*, cease to fear, keep on believing. Vs. 37, "save Peter, James, and John": so also Mark 9 : 2; 14 : 33. Vs. 38, "weeping and wailing": probably hired mourners, after the fashion of the time. Vs. 39, "the child is not dead": Luke, who also records these words of Jesus (Luke 8 : 52), does not take them literally (vs. 53), but as meaning that she is so soon to live again that it is as if she slept, and modern interpreters usually follow Luke in interpreting Mark also. Vs. 43, "charged them that no man should know this": The motive of Jesus in these merciful deeds was evidently compassion, not a desire to attract attention as a healer. "Commanded that something should be given her to eat": thoughtful even in the little things. Note also Jesus' economy in the use of his own great powers.

Matthew's account of these events (9 : 18–26) is evidently a condensation of the account which Mark gives. He attributes to the father both what he himself said and what was said by the messenger from his house, condensing both sayings into one (vs. 18), much as in 8 : 5–13 he ascribes to the centurion in condensed form what in Luke 7 : 2–10 is reported as said through others. The story of the woman with the issue of blood (vss. 20–22) is similarly abbreviated. Luke's account of both events follows Mark more closely. It is noticeable that in all three accounts the two stories stand in the same relation, the one interjected into the other.

¶ 155. **Notes on § 61, Matt. 9:27-34.**—Vs. 27, "Thou Son of David": *i. e.*, Messiah. Vs. 29, "According to your faith": Their faith, as the preceding verse shows, consisted in believing that Jesus was able to do the thing they asked, and was such that it lead them actually to seek his help. According to this faith Jesus acts: what they believe he can do he does. *Cf.* ¶ 154.

This narrative is closely similar to that in Matt. 20:29–34; notice particularly the use of the title "Son of David," which occurs but rarely in the gospels. It is not impossible that both accounts refer to the same event; in that case Matt., chap. 20, probably represents the true position. The gospels as a whole hardly lead us to suppose that the people were as early as this hailing Jesus as the Son of David. *Cf.* Mark 8:27 and ¶ 186.

Vss. 32–34, see the similar narrative in Matt. 12:22–24 (§ 55).

¶ 156. **Questions and Suggestions for Study.**—(1) Having studied § 58 and the notes on it, tell the story of the stilling of the tempest. (2)* How does this act of Jesus differ from most of the miracles which we have already studied? (3) What previous one belongs in the same class? (4)* What great principle does Jesus teach his disciples in connection with this event (Mark 4:40)? (5) Suggest how this principle applies today.

(6)* Where is the country of the Gerasenes? (7) What does the phrase "country of the Gadarenes" in Matthew refer to? (8)* Describe the man who met Jesus when he disembarked from the boat. (9) What peculiarities did he exhibit other than those of ordinary insanity? (10) Relate the incident of the swine. (11)* What led the Gerasenes to ask Jesus to leave their country? (12) Is a similar spirit ever manifested today? How? (13) Why did Jesus send the cured demoniac out to tell people what had happened to him?

(14)* What was the office of a ruler of the synagogue? (15) Were men of this class generally favorable to Jesus? (16) What drove this man to Jesus? (17) Tell the story of the woman who touched Jesus as he was on the way to the house of Jaïrus. (18)* Characterize her faith. (19) What reward did her faith secure for her? (20) What lesson concerning faith does this incident teach? (21) Tell the story of Jaïrus and his

daughter (omitting that about the woman). (22)* What characteristics of Jesus appear in this incident?

(23) Narrate the incident of the two blind men. (24) Wherein did the faith of the blind men consist? (25)* What is faith as it is commonly spoken of in the gospels? (26)* What great principle does Jesus express in connection with the healing of these men? (27) Is this the principle on which Jesus usually acted? Give other instances. (28)* Is the principle still true today? (29) If so, suggest how it applies, and state it in a form applicable to us.

¶ 157. **Constructive Work.**—Write chap. xiv of your "Life of Christ," following the outline indicated by the section titles, and adding a section on "Faith" as it appears in the gospels: in what did it consist, and what was its relation to the miracles of Jesus?

¶ 158. **Supplementary Topics for Study.**

1. The Sea of Galilee; its extent, liability to storms, character of adjoining country, cities on its shores.

HENDERSON, *Palestine*, pp. 24 f.; SMITH, *Historical Geography of Palestine*, chap. xxi; WILSON, *Recovery of Jerusalem*, Appendix; STANLEY, *Sinai and Palestine*, chap. x; THOMSON, *The Land and the Book, Central Palestine*, pp. 371 ff., *et passim;* MACGREGOR, *Rob Roy on the Jordan*, pp. 411 ff.; *Bible Dictionaries.*

2. Gadara and the district attached to it; the relation of Khersa to it; the site of the event narrated in the gospels.

MERRILL, *East of the Jordan*, chap. xii; SCHUMACHER, *Jordan*, pp. 149–60; BURTON, *A Short Introduction to the Gospels*, p. 2, footnote 2; *Bible Dictionaries;* on the ruins see MATHEWS, BIBLICAL WORLD, October, 1897.

3. The miracles of Jesus classified according to that upon which the power was exerted; the motive with which Jesus wrought them.

CHAPTER XV.

FURTHER EVANGELIZATION IN GALILEE.

§ 62. **Second rejection at Nazareth.**
Matt. 13:54–58. Mark 6:1–6*a*.

§ 63. **Third preaching tour continued.**
Matt. 9:35. Mark 6:6*b*.

§ 64. **The mission of the Twelve.**
Matt. 9:36—11:1. Mark 6:7–13. Luke 9:1–6.

§ 65. **Death of John the Baptist.**
Matt. 14:1–12. Mark 6:14–29. Luke 9:7–9.

¶ 159. **Notes on § 62, Mark 6 : 1–6*a*.**— Vs. 1, "his own country": the same word used in Luke 4 : 23 with reference to Nazareth, where he was brought up (Luke 4 : 16). On Nazareth see ¶ 21. Vss. 2, 3, "and many . . . . were astonished . . . . and they were offended in him": His wisdom and his power astonished them, but because he had been brought up among them, and his brothers and sisters still lived among them, they were not attracted to him, but only offended, made to stumble. Observe the names of his four brothers and the use of the plural "sisters" showing that Jesus was one of a family of not less than seven children. It was in the midst of the joys and the discipline of such a home that he grew up, "increasing in wisdom and stature and in favor with God and man." These brothers and sisters were in all probability younger than Jesus, the sons and daughters of Mary and Joseph. They may perhaps have been the children of Joseph by a former marriage, but there is no good evidence to sustain this, and nothing against the other and more obvious view. That they were merely Jesus' cousins is an entirely improbable hypothesis. Vs. 4, "a prophet is not without honor," etc.: see Luke 4 : 24; John 4 : 44. Vs. 5, "And he could there do no mighty work, save," etc.: could not, as Matthew says and as Mark implies, because of their unbelief, since a miracle wrought for unbelievers would be no real blessing. Vs. 6, "and he marveled because of their unbelief": Jesus was not incapable of being surprised (*cf.* ¶ 130); he did not expect such obstinate unbelief on the part of his fellow-townsmen.

Matthew's narrative is the same as Mark's, only slightly condensed. On the relation of Luke 4 : 16–30 see end of ¶ 97. Probably we are to think of the attempt to kill him as taking place now rather than at the time indicated by Luke.

¶ 160. **Notes on § 64, Mark 6 : 7–13.**— Vs. 7, "and began to send them forth": carrying out the purpose with which he had appointed them, "that they might be with him and that he might (from time to time) send them forth" (Mark 3 : 14). This is perhaps one of many such occasions. "Authority over the unclean spirits": *Cf.* Mark 3 : 14. Vs. 8, "charged them they should take nothing for their journey . . . . no wallet": A wallet is a small leathern sack for carrying provisions. Vs. 9, "put not on two coats": The dress of an ancient oriental was quite simple, consisting, aside from sandals for the feet and a turban, or *maaphoreth*, for the head, of a tunic (coat), a garment in form not unlike a long shirt, round which the girdle was bound, and a cloak, which was of the simplest construction, scarcely more than a large,

square piece of cloth. See GLOVER, "The Dress of the Master," BIBLICAL WORLD, May, 1900, pp. 347–57. To wear two tunics was a sign of comparative wealth (Luke 3:11), and it was this that Jesus forbade. He himself apparently wore but one (John 19:23). The purpose of all these injunctions in vss. 8, 9 is to secure simplicity and

ORDINARY DRESS OF A JEW IN JESUS' DAY

freedom from hindrance in their work. They were not to burden themselves either to get or to carry anything unnecessary. The customs of the land made it unnecessary to provide for traveling expenses, since they went afoot and could obtain free entertainment everywhere. In 1838 Dr. Edward Robinson, traveling in parts of Palestine where ancient customs still prevailed, was received everywhere as a guest without expense, and an offer of pay was regarded as insulting

(*Biblical Researches*, II, p. 19). Vs. 10, "there abide": *i. e.*, have but one stopping place in each village. Vs. 11, "shake off the dust": a sign of disapproval and protest against their conduct. Vs. 12, "preached that men should repent": following the example of John (Matt. 3:2) and Jesus (Mark 1:15). Vs. 13, "cast out many demons," etc.: accompanying, as Jesus had done, the preaching of the gospel with the relief of bodily ills. So in modern times we have learned to do. The Christian impulse cannot separate the two.

¶161. **Notes on §64, Matt. 9:36—11:1.**—Vs. 36, "he was moved with compassion": the motive by which Jesus was constantly moved, and the expression of his perfect sympathy with God (John 3:16). "As sheep not having a shepherd": a people with no competent religious leaders, the scribes and Pharisees, who undertook to lead, being blind leaders of the blind (Matt. 23:16); the saddest fact about the Jews of that day. Vs. 37, "the harvest truly is plenteous," etc.: This whole saying occurs in exactly the same words in Luke's account of the sending out of the Seventy (Luke 10:2; *cf.* also John 4:35). The statement is still true, and the injunction to pray still appropriate. On 10:1 compare Mark 6:7. On 10:2–4 see Mark 3:16–19 (§48). Vs. 5, "go not into any way of the Gentiles, and enter not into any city of the Samaritans": an injunction for this journey only. They were not yet ready either in teaching or spirit to go to any but Jews. Jesus himself preached among the Samaritans (John 4:4–42; Luke 9:52), and though he did not include the gentiles within his own personal mission (Matt. 15:24), yet he overstepped these bounds at the entreaty of a woman (Matt. 15:28), and after his resurrection sent his disciples to all nations (Matt. 28:19). This illustrates the fact that we must follow Jesus, not by a literal obedience of each command which he uttered or by doing exactly what he did, but by possessing his *spirit*, and following the *principles* he taught and exemplified. Vs. 8, "freely": *i. e.*, as a gift (not "abundantly," though this also is true).

Vss. 9–16 are parallel in general to Mark 6:8–11, but are even more like Luke 10:3–12, the commission of the Seventy. The words "nor staff" in vs. 10 (see also Luke 9:3), instead of "save a staff" in Mark 6:8, and the variation in reference to shoes and sandals are unimportant differences by which Matthew intensifies the sternness of the command. The general sense is the same in all—the simplest possible outfit. Mark's account is doubtless the most accurate. Vss. 17–22 are found in Mark and Luke in an address of Jesus the day before his arrest (Mark 13:9–13; Luke 21:12–17). They are certainly more appropriate to that position—see especially vss. 17, 18. Vs. 23 also refers evidently not to this journey, but to the work of the apostles

after the departure of Jesus. Vss. 26–33 are closely parallel to Luke 12 : 3-8, and vss. 34–36 to Luke 12 : 51–53 ; vss. 37, 38 to Luke 14 : 26, 27 (there are other parallels also), and vs. 39 to Mark 8 : 35, Luke 9 : 24, and John 12 : 25. Vs. 40 is found also in Luke 10 : 16 and vs. 42 in Mark 9 : 41. The probability is, therefore, that Matthew, in accordance with his general habit of grouping material topically, has gathered together vss. 17–42 from various sources to constitute a great missionary discourse. It is impossible to say whether any of these sayings (in vss. 17–42) belong to this occasion ; it is quite evident that some of them do not.

¶ 162. **The Training of the Twelve.**—The section just studied illustrates instructively Jesus' attitude toward his apostles. He chose them that they might be with him and that he might train them in the same kind of work which he was himself doing (Mark 3 : 14). In the sermon on the mount (Matt. chaps. 5–7) he instructs them in the fundamental moral principles of the kingdom, teaching them how different was his ideal of character from that which the Pharisees taught and illustrated. In the parables by the sea (Mark 4 : 1–34) he taught them how the kingdom would grow, and what hindrances they were to expect. For some time, it would seem, they accompanied him in his journeys from place to place. But at length he sent them out without him, yet in pairs, two by two. Thus little by little he taught them and trained them, preparing them to share his work, and to carry it on alone when he should be taken away. Later narratives show this training carried still farther. Almost the whole record of his ministry may be looked upon from this point of view, and as a part of the education of the apostles.

¶ 163. **Notes on § 65, Mark 6 : 14–29.**—Vs. 14, "and king Herod": Herod Antipas, tetrarch of Galilee and Perea; not strictly king, but perhaps called so by courtesy. "Heard thereof": *i. e.*, of the work of Jesus and his disciples. "Therefore do these powers work in him": the language of a superstitious man, made more so by his guilty conscience. The powers, he says, work in him (not he does the deeds of power), as if he were simply played upon by supernatural forces. Vs. 15, "Elijah . . . . one of the prophets": *cf.* Mark 8 : 28. Vs. 17, "Herod himself had sent forth," etc.: The evangelist turns back to tell of the death of John which had happened some time before—how long we have no means of knowing. "Herodias, his brother Philip's wife": Josephus, the Jewish historian, says (*Antiquities*, xviii, 5, 4) that she was the wife of Herod, a son of Herod the Great, who was without political authority. Perhaps this Herod also bore the name Philip (he

was the son of a different mother from Philip the tetrarch), or perhaps Mark confused the Herod who married Herodias with Philip his half-brother who married Salome, the daughter of Herodias, mentioned in vs. 22. Vs. 18, "for John said unto Herod": not once, probably, but repeatedly. The courage of John appears here, as in his preaching to the Pharisees and Sadducees (Matt. 3 : 7 ff.). Vss. 19, 20, "Herodias . . . . desired to kill him . . . . Herod feared John": Matt. 14 : 4, 5, gives a different, but not an inconsistent, account of Herod's attitude to John. The whole narrative shows that it was the malice and shrewdness of Herodias which brought John to his death. "Was much perplexed; and he heard him gladly": yet did nothing about it, lacking the courage to take a bold stand against his wife. Vs. 21, "a convenient day," for Herodias to carry out her cherished purpose. "His lords, and the high captains and the chief men of Galilee": chief civil officers, military officers, and leading private citizens. Vs. 27, "sent forth a soldier": Josephus (*Antiquities*, xviii, 5, 2) says that John was put to death at Machærus, a castle on the east side of the Dead Sea, in Herod's Perean dominion. Whether the feast also took place there is not certain.

Vs. 29, "His disciples": *i. e.*, John's. These must not be confused with Jesus' disciples, nor their report of the event to Jesus (Matt. 14 : 12) with the return of the apostles to Jesus after their preaching tour. Matt. 14 : 13 suggests such a confusion, but the account of Mark is clear, and places the death of John before the mission of the Twelve.

¶ 164. **Questions and Suggestions for Study.**—(1) Tell the story of the rejection at Nazareth as told in Mark. (2)* By what conflicting feelings were the Nazarenes moved? Which feeling did they follow? (3)* Under what circumstances are we in danger of making the same mistake? (4) What additions should we probably make to this narrative from Luke 4 : 16–30? (5) What prevented Jesus doing any mighty work in Nazareth? (6) Why did it do so? (7) Why is faith a condition of the obtaining of blessing on our part? (8)* What light does this narrative throw incidentally upon the home life and early occupation of Jesus?

(9)* What moved Jesus to send out his apostles? (10) What did he commission them to do? (11)* To whom did he

restrict their work on this occasion? (12)* Was this a temporary or permanent restriction? Give the evidence. (13) What directions did he give them concerning their journey? (14) What was the purpose of these instructions? (15)* What advantage was there in sending them two by two? (16)* Could all these directions be followed literally in foreign mission work today? Why? Is there any principle underlying them that we can still apply? (17)* How are the specific injunctions of Jesus to his disciples (on this or any occasion) to be applied by us today? (18) Was all of the latter portion of the discourse in Matthew (chap. 10) spoken to the disciples on this occasion? (19) Why does Matthew bring it in here? (20) What two other long discourses in Matthew have we already studied?

(21) What did Herod say when he heard of the work of Jesus? (22) Who was this Herod and what was his territory? (23) Relate the story of the imprisonment and death of John the Baptist. (24)* What characteristic of John does his conduct illustrate? (25) What light does the narrative throw upon the character of Herod, Herodias, and Salome? (26) Compare the two men, John and Herod.

¶ 165. **Constructive Work.**—Write chap. xv of your "Life of Christ" on somewhat the following plan:

1. The rejection at Nazareth (combining with the narrative of Mark and Matthew the additional facts of Luke 4: 16–30).

2. The mission of the Twelve, and the continued work of Jesus.

3. Herod Antipas and his idea of Jesus, including the narrative of the death of John which gave occasion to Herod's remark about Jesus.

¶ 166. **Supplementary Topics for Study.**

1. An outline of the life of John the Baptist, and an estimate of his character (based on a study of the gospel record).

2. Herod Antipas.

MATHEWS, *New Testament Times*, pp. 148–54; RIGGS, *A History of the Jews*, pp. 236–40; SCHÜRER, *Jewish People*, Div. I, Vol. II, pp. 17–38; *Bible Dictionaries*.

3. Jesus' plan and method in the training of the Twelve.

4. Were there two rejections at Nazareth?

5. Matthew's method in the construction of the discourses in the first gospel.

CHAPTER XVI.

THE CRISIS AT CAPERNAUM.

§ 66. **The feeding of the five thousand.**
Matt. 14 : 13–23. Mark 6 : 30–46. Luke 9 : 10–17. John 6 : 1–15.

§ 67. **Jesus walking on the water.**
Matt. 14 : 24–36. Mark 6 : 47–56. John 6 : 16–21.

§ 68. **Discourse on the Bread of Life.** John 6 : 22–71.

§ 69. **Discourse on eating with unwashed hands.**
Matt. 15 : 1–20. Mark 7 : 1–23.

¶ 167. **Notes on § 66, Mark 6 : 30–46.**—Vs. 30, "gather themselves together unto Jesus": probably at Capernaum, which was the headquarters of Jesus' work throughout his Galilean ministry. "Told him all things whatsoever they had done": *i. e.*, on their tour (6 : 12, 13). Vs. 31, "come ye yourselves apart . . . . and rest a while": a needed vacation after work. Vs. 32, "in the boat to a desert place apart": some uninhabited spot on the shore of the Sea of Galilee, and, as Mark 6 : 45, 53 and John 6 : 17 show, across the sea from Gennesaret and Capernaum, and, according to Luke 9 : 10, in the territory of Bethsaida. The grassy plain (*cf.* vs. 39) of Butaiha on the northeastern shore of the sea is often thought to have been the place, and fulfils most, if not all, of the conditions of the narrative. See ¶ 169. Vs. 34, "came forth": from the boat, the people having arrived in advance of him. "Had compassion": *Cf.* Matt. 9 : 36, and ¶ 161. "And he began to teach them": giving up the rest he had sought. Vs. 37, "give ye them to eat": His compassion will not permit him to send them away hungry, yet neither does he take the whole matter into his own hands; he puts a responsibility upon his disciples. "Two hundred pennyworth": two hundred denarii, equivalent to about $34, but of much greater purchasing value, a denarius being the day's wages of a laborer. Whether the disciples had as much as this is not distinctly implied. Vs. 38, "how many loaves": the loaf was a thin cake, not unlike a large cracker. Vs. 39, "upon the green grass": this indicates that the season was spring, or, possibly, autumn; the grass withers early in the summer. Vs. 41, "looking up to heaven, he blessed": blessed God, gave thanks for the food.

Vss. 45, 46, "constrained his disciples to enter into the boat . . . . departed into the mountain to pray": The reason for this urgency

to separate the disciples from the people is not found in Mark, but is suggested in John 6 : 14, 15. The desire of the multitude to make him king made an atmosphere that was unsafe for the disciples and was a temptation to him, from which he took refuge in prayer.

The narratives of Matthew (14 : 13–23) and Luke (9 : 10–17) are somewhat more condensed than Mark, but add also some slight details. Both mention that Jesus healed the sick among the multitude, and Luke locates the event at Bethsaida (9 : 10), *i. e.*, in the territory adjacent to Bethsaida Julias, not in the city itself (vs. 12). John's narrative has much more that is pecular to it. See ¶ 168.

¶ 168. **Notes on § 66, John 6 : 1–15.**—Vs. 2, "because they beheld the signs, which he did on them that were sick": *Cf.* Matt. 14 : 14; Luke 9 : 11. Vs. 3, "Jesus went up into the mountain": a different representation of the matter from that of Mark 6 : 33, 34 (is it a correction from John's memory?), but an unimportant difference. Vs. 4, "the Passover . . . . was at hand": This would place the event in the spring, March or April, thus in agreement with Mark 6 : 39. Vss. 5–9 : Notice here also additional details, especially the part that the several disciples took in the matter. These disciples are the same which this gospel mentions by name elsewhere (John 1 : 40, 43 ff.; 12 : 21, 22; 14 : 8, 9).

Vs. 14, "the prophet that cometh into the world": The people evidently recalled the promise of Moses, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken" (Deut. 18 : 15), and seeing in the fact that Jesus fed them in the wilderness with bread miraculously provided a likeness to Moses, who fed their fathers with manna (*cf.* John 6 : 30, 31), they concluded that Jesus was the promised prophet. This was such a prophet as they wished, one who would feed them.

Vs. 15, "about to come and take him by force, to make him king": leader of a messianic movement after their own conception of the Messiah. Apparently they identified the prophet of Deut. 18 : 15 with the Messiah, though the Pharisees seem to have distinguished them (John 1 : 20, 21). "Withdrew again into the mountain": Mark and Matthew add "to pray." This was just such a temptation on a small scale, but in visible, tangible form, as he had overcome in the wilderness long before (Matt. 4 : 8–10). It is most instructive to observe that Jesus does not dally with the temptation for a moment. He sends the multitude one way, the disciples another, and betakes himself to solitude and prayer.

¶ 169. **Bethsaida.**—Mark, Matthew, and John all imply that the feeding of the five thousand took place across the Sea of Galilee from Gennesaret and Capernaum (Mark 6:32, 45, 53; Matt. 14:13,-22, 34; John 6:1, 17, 21). But while Mark (6:45) places it across the sea from Bethsaida, Luke (9:10) places it in the territory of Bethsaida. Luke's statement is naturally understood as referring to Bethsaida Julias, which was situated on the east bank of the Jordan at or near its entrance into the lake, thus on the western edge of the plain of Butaiha. It had been enlarged and advanced to the dignity of a city by Philip, and by him named Julias (JOSEPHUS, *Antiquities*, xviii, 2, 1). Mark's statements taken alone might be consistently interpreted, though not without some difficulty, by supposing that the feeding occurred farther south than Butaiha, so that one might set out from the place where it occurred to cross to Bethsaida, and then by a departure from the intended course come to Gennesaret. But the several accounts can with difficulty be harmonized except by supposing that besides Bethsaida Julias on the northeast shore there was a Bethsaida on the western shore of the sea also, and even Mark alone is most naturally so understood. This view of two Bethsaidas is also confirmed by the fact that John 12:21 speaks distinctly of Bethsaida of Galilee, while Bethsaida Julias is shown to have been outside of Galilee, not only by its lying east of the Jordan, but more decisively by Josephus' description of it as in Philip's territory. Precisely where this western Bethsaida was cannot be determined more definitely than that it was probably near Capernaum and in or near the Gennesaret tract.

ROBINSON, *Bib. Res.*, Vol. II, pp, 405, 406, 413; MACGREGOR, *Rob Roy on the Jordan*, chap. 21; EWING, in HASTINGS, *Dict. Bib.*; HENDERSON, *Palestine*, pp. 156 f., hold to two Bethsaidas. THOMPSON, *Land and Book, Central Palestine*, pp. 392 f., 422 f.; G. A. SMITH, *Historical Geography*, p. 458, and in *Encycl. Bib.*, and others reject this theory, admitting only Bethsaida Julias.

¶ 170. **Notes on § 67, Mark 6:47–56.**—Vs. 48, "about the fourth watch of the night": between 3 and 6 A. M., the night being divided into four watches of about three hours each. This is the Roman method of reckoning; the Jews made but three watches. "And he would have passed by them": literally, he wished to; he intended to do so if they did not call to him. Vs. 52, "for they understood not concerning the loaves": a comment of the evangelist, meaning that the evidence of his power which he had given in feeding the multitude should have prepared them not to be surprised at this power over nature. "But their heart was hardened": their spiritual insight dulled. The word "heart" in Scripture often denotes the mind, especially as concerned with spiritual truth. See Mark 2:8; 3:5.

Vs. 53, "Gennesaret": a tract of land on the west side of the Sea of Galilee, from Magdala on the south to et Tabghah on the north, and extending

backward to the irregular line of the hills that bound it on the west. It is clear that whether they started for the northern or the western shore they reached at any rate the latter.

Matthew (14 : 24–36) adds to Mark's narrative the incident of Peter's attempt to walk upon the water, and the confession of those who were in the boat, "Of a truth thou art the Son of God."

John (6 : 16–21) speaks of Capernaum as their destination, and mentions, as the distance which they had rowed when they saw Jesus, twenty-

KHAN MINYEH AND THE PLAIN OF GENNESARET

five or thirty stadia, a little more or less than three miles, the stadium being about one-ninth of a mile. Vs. 21, "they were willing therefore to receive him into the boat": probably means that their previous reluctance was overcome, and is to be understood as implying that they did actually receive him.

¶ 171. **Notes on § 68, John 6 : 22–71.**—Vss. 22–24, "on the morrow," etc.: This somewhat complicated sentence may be paraphrased thus: The next day after the feeding of the multitude, the people, returning to the place where Jesus had fed them, were surprised not to find him there, for they had seen his disciples go away without him

in the only boat that was then on that side of the sea. So they got into the boats which meantime had come across from Tiberias, and returned to Capernaum seeking Jesus. Vs. 25, "when camest thou hither?": They wish him to explain his mysterious disappearance. Vs. 26, "ye seek me, not because ye saw signs": a most severe rebuke; Jesus was never pleased to be followed merely because of his signs (*cf.* John 2:23–25); but he tells these people that their motive was lower still: they wholly failed to see the true significance of the sign, and followed him simply to be fed. Vs. 27, "work not for the meat (food) that perishes": Taking as his starting-point their desire for mere food, Jesus tries to lead them to a higher ambition. Recall his similar conduct in the case of the woman of Samaria. "For him the Father, even God, hath sealed": authenticated as his representative to give men eternal life. Vs. 30, "what then doest thou for a sign. . . . . Our fathers ate the manna": By these words the multitude show clearly what kind of a sign they want; they wish to be fed daily as Moses fed the people in the wilderness. Vs. 32, "it was not Moses": The bread that Moses gave was not the real bread out of heaven; it was only a symbol and suggestion; Jesus himself is the real bread from heaven. Vs. 35, "I am the bread of life," etc.: *Cf.* John 4:14; 14.6. Vss. 36, 37, "but I said unto you," etc.: Though they reject him, others whom God has given him will accept him, and if they reject him it is because they are not really the children of God.

Vss. 41–51. The Jews, laying hold of the expression "came down out of heaven," object to this because they know his father and mother. Jesus answers that the trouble with them is that they are not of those who are taught of God, and reiterates his statement that he, and not the manna that Moses gave, is the bread of life that gives eternal life to those that eat it. He puts this thought very forcibly and, to his hearers, even offensively: "The bread which I will give is my flesh, for the life of the world."

Vss. 52–59. The Jews now lay hold of this expression, "eat of this bread; . . . . the bread . . . . is my flesh," and ask: "How can this man give us his flesh to eat?" Jesus answers by insisting in repeated phrase that just this they must do if they would have eternal life: they must eat his flesh and drink his blood. No food such as the fathers ate in the wilderness can give eternal life.

Vs. 60, "many therefore of his disciples": not the Twelve, who are distinguished from the disciples in vs. 66, but the larger circle of his followers and adherents. "When they heard this": The reference is

probably not to this occasion (the evangelist seems to end the discourse in the synagogue with vs. 58), but as the report of these words went abroad. Vs. 62, "what then," etc.: Suppose I disappear from sight altogether, will it not then be evident that I am not speaking of a literal eating of flesh? Vs. 63, "it is the Spirit that quickeneth": This is Jesus' own interpretation of his language concerning eating his flesh and drinking his blood; he has been speaking, not of any physical process, but of a spiritual appropriation of himself which takes place through following the teaching which he utters. He who studies his words earnestly and faithfully, so that they become the ruling force of his life, eats the flesh and drinks the blood of Jesus; for the teaching of Jesus is the expression of the character of Jesus. To conform to it is, therefore, to make one's own character like that of Jesus. So he explains also the figure of the vine and the branches (John 15 : 7 ff.).

Vs. 66, "many of his disciples": See vs. 60. Vs. 68, "Simon Peter answered him, 'Lord, to whom shall we go? Thou hast the words of eternal life'": a question and an assertion of which the centuries have only served to show the truth. Never was it more clear than it is today that the words of Jesus are the words of eternal life, and that there is no one to whom, turning from him, we can go for guidance and salvation. Vs. 69, "and we have believed and know that thou art the Holy One of God": a confession of the messiahship of Jesus which must be the same as that recorded in Mark 8 : 29; Matt. 16 : 16; Luke 9 : 20. The time is in general the same, following the feeding of the five thousand, none of the events which the synoptists record between this latter event and the confession of Peter being found in John. John himself intimates by vs. 59 that they belong at a later time than the discourse in the synagogue. And the importance which the synoptists attach to the confession at Cæsarea Philippi makes it difficult to suppose that it had been shortly preceded by this confession of so nearly the same import.

¶ 172. **Notes on § 69, Mark 7 : 1–23.**—Vs. 1, "the Pharisees and certain of the scribes which had come down from Jerusalem": either Galilean scribes and Pharisees who had recently been to Jerusalem, or a delegation from Jerusalem; probably the latter. *Cf.* 3 : 22. The leaders at the capital follow him even into Galilee. Vs. 3, "holding the tradition of the elders": a phrase which shows that all these regulations were religious, not sanitary or matters of social propriety. The tradition of the elders is that body of teachings and usages which had gradually grown up among the Pharisees. *Cf.* Gal. 1 : 14. The elders

are the teachers of preceding generations. Vs. 4, "except they wash themselves": bathe themselves; the law required this for many kinds of defilement (see Lev., chaps. 14, 15, 16), and the Pharisees had apparently extended it to include the case of such defilement as one would probably, even without knowing it, contract in the marketplace. Vs. 5, "why walk not thy disciples according to the tradition of the elders?": It must be remembered that these traditions had for the Pharisees all the force and sacredness of law; even as in modern times many Christians are apt to be more tenacious of the usages and traditions of their sect than studious of the Scriptures or eager to find out the real truth. Vs. 6, "well did Isaiah prophesy of you hypocrites": appropriately did he describe a national characteristic, common to your ancestors and to you. The quotation is from Isa. 29:13, though not literally exact. Vs. 10, "for Moses said," etc.: an illustration of the statement of vss. 8, 9. The commandment to honor one's parents is a command of God. *Cf.* Matt. 15:4. Vs. 11, "but ye say," etc.: This extraordinary practice defended by the Pharisees, by which a man might, by applying to his property the term "Corban," properly signifying that it was devoted to God, in reality simply exclude it from the use of a particular person, is well authenticated in Jewish writings (see EDERSHEIM, *Life of Jesus*, Vol. II, pp. 19 ff.). Vs. 12, "ye no longer suffer him to do aught": not only did not require him, but forbade him to do anything for his parents (see EDERSHEIM, p. 21, footnote). Vs. 13, "the word of God," viz.: the command to honor one's parents.

Vs. 14, "hear me, all of you": the question of defilement had given rise to the broader one of human tradition and divine authority. Jesus calls them back now to the particular question of defilement. Vs. 15, "there is nothing from without the man," etc.: This is one of the most notable of those brief, profound sayings of Jesus in which he sets forth fundamental moral principles. The contrast, of course, as the context shows, is between physical food that goes into the man, and moral action which proceeds from him.

Vs. 18, "perceive ye not": Jesus appeals to the moral perceptions, the common-sense, of his disciples, and that as against, not only the traditions of the elders, but the statutes of the Old Testament law. (See below, on vs. 19.) The fact is one of the greatest significance. It shows, not only that Jesus had within himself a standard of authority in morals higher than that of the Old Testament, and one by which this latter was to be tested, but that this standard was shared, though with far less clearness of perception, by other men. He finds fault with

them for not perceiving this great principle which he announces. It shows, too, that when he calls the fifth commandment the word of God (vs. 13) he does so, not because it is in the Old Testament, but because he perceives in it a revelation of the will of God. Compare with this his teaching concerning fasting and divorce. Vs. 19, "making all meats clean": a comment of the evangelist (or of Peter), who perceived that the principle which Jesus laid down, self-evident when once stated, swept away the whole system of clean and unclean foods. (*Cf.* Acts 10:9–16; 1 Tim. 4:3.) Vs. 23, "all these evil things proceed from within, and defile the man": notice the last clause: the evil that men do, their evil thoughts and deeds, do not simply show their wickedness, but defile them, make them wicked. We are the creators of our own evil character.

¶ 173. **The Characteristics and Results of the Second Period of the Galilean Ministry.**—With the sections included in chap. xvi we reach the close of the second period of the Galilean ministry, a period central chronologically and of exceptional importance from the point of view of aggressive evangelistic work. The period opens with the selection of the twelve apostles and the organization of them into a fraternity of pupils of Jesus and fellow-workers with him. The instruction and training of these disciples occupies a large place throughout the period. Definite instruction is given in the sermon on the mount, in the parables by the sea, and in the injunctions given on sending them out two by two. They receive practical training, first by accompanying Jesus in his work, and then by going out two by two to do such work themselves. Active evangelization, accompanied by the healing of the sick and the demoniacs, is continued as in the previous period, and even more extensively, since the disciples are now also employed in the work.

The attitude of the people was in the beginning favorable—this has sometimes been called, though not quite accurately, the year of popular favor. Even the opposition of the Pharisees is apparently dormant for a time. But toward the end of the period a marked change takes place in the attitude of the people. Just when the popular favor is brought to its height by Jesus' feeding of the multitude on the east side of the Sea of Galilee, he himself pricks the bubble by resolutely refusing to be such a prophet and Messiah as they desire, and presenting in its barest and to the people most unattractive form the exclusively spiritual character of his mission. Not bread such as Moses gave, but his own spirit and teaching—this is what he has to give to those who will follow him. Many of his disciples go back, and walk no more with him, but the Twelve remain true. At about this same time Jesus has a controversy with Pharisees and scribes who had come from Jerusalem, and with unsparing plainness denounces them as hypocrites who

were making void the word of God by the traditions of men. Thus the period which opened with multitudes following him in all parts of Syria (§ 47) ends with disappointment on the part of the multitude, abandonment of him by many of his followers, and intensified opposition on the part of the Pharisees. It need not surprise us to find the next period opening with the withdrawal of Jesus into temporary retirement. The conditions in Galilee were no longer favorable for further evangelistic work.

The salient features of the period are, therefore, organization, instruction of the Twelve, evangelization; popularity at the beginning but waning at the end, opposition increasing. Despite the reception of Jesus with which his work in Galilee opened, it is now certain that not even here can he peaceably develop his kingdom, and that the path to ultimate success is by the way of rejection and death. The most definite positive result of these months of work is the little band of Twelve who, however imperfect their ideas of Jesus' kingdom and person, are yet living with him, faithful to him, and willing to be led and taught by him.

¶ 174. **Questions and Suggestions for Study.**—(1) What suggestion did Jesus make to the apostles on their return from their preaching tour? (2)* How was Jesus' plan for a period of rest broken into? (3)* What two principles respecting a vacation for rest does Jesus' conduct suggest? (4) Tell the story of the feeding of the five thousand. (5) Is it legitimate to interpret this event as at the same time a parable of the way in which Jesus expects his disciples to respond to the needs of the world? (6) Does it apply to both material and spiritual needs? (7) Is there any difference in the *principles* that apply to the two classes of needs? Is what we possess, whether of material or spiritual good, a trust to be used for the common good? (8)* Treated as a parable, what does this event teach us concerning work for the needy?

(9) On the theory that there were two Bethsaidas, describe the journeys to and fro narrated in §§ 66, 67, 68. On the theory that there was but one Bethsaida, do the same. (10) Tell the story of Jesus' walking on the water, including Peter's attempt to go to him. (11) What and where is Gennesaret?

(12) Paraphrase John 6:22–24. (13)* With what motives

did these people seek Jesus? (14) Do men ever profess to be disciples of Jesus from similar motives today? Give illustrations. (15)* What kind of a prophet did the people think they had found in Jesus? (16) What led them to form this notion? (17)* What is the one idea that Jesus is reiterating in vss. 34–40?

(18)* What prejudice does Jesus combat in vss. 43–51, and what is the thought with which he constantly opposes it? (19)* What misunderstanding of Jesus' thought do the Jews express in vs. 52, and how does Jesus answer them? (20) How were many of Jesus' disciples affected by this strange teaching (vs. 60)? (21)* What is Jesus' own interpretation of his language concerning eating his flesh? (22) How were some of the disciples affected by the teaching even as thus explained (vs. 66)? (23) What was the effect upon the Twelve? (24)* What is the one great teaching that you gain from this discourse?

(25) What custom of the Pharisees did the disciples of Jesus violate (Mark 7:2)? (26) What other similar customs did the Pharisees observe? (27) What was the general name for all these usages? (28) Did they regard these as social usages merely, or did they attach religious value to them? (29)* What was Jesus' answer to the Pharisees who asked him why his disciples disregarded their traditions? Explain vss. 6–9. (30) What illustrations did Jesus give of his general statement? (31)* What does "Corban" mean and what was the Corban usage? (32)* What does the phrase "the word of God" mean and refer to? (33)* State and explain the great principle concerning defilement which Jesus announced to the multitude. (34) What kind of defilement is Jesus speaking of? Does he recognize any such thing as ceremonial defilement? (35)* To what does Jesus appeal as evidence of the truth of his statement (vss. 18, 19)? (36)* How does his principle affect the law of clean and unclean meats? (37)* Upon whom does it put the responsibility for each man's sin? (38) What solemn warning applicable to us does it convey? (39) What are the salient features of this second period of the Galilean ministry? (40) Mention events illustrating each of these features.

¶ 175. **Constructive Work.**—Write chap. xvi of your "Life of Christ," following the outline indicated by the section titles. Make a diligent effort to realize distinctly the situation as it is shown in these sections, and to express it in your interpretation of them. What constitutes this a crisis in the ministry of Jesus?

¶ 176. **Supplementary Topics for Study.**

1. Bethsaida Julias and Bethsaida of Galilee. See references under ¶ 169.

2. The temptations of Jesus in the course of his ministry.

3. The nature of Christian experience as set forth in John 6 : 22–71.

4. The teaching of Jesus concerning the nature and cause of sin in Mark 7 : 1–23.

¶ 177. **Review Questions.**—(1) * Name the periods of the life of Christ thus far studied. (2) * Name the chapters, or the sections, or the chapters and the sections, of Part I; (3) * of Part II; (4) * of Part III; (5) * of Part IV; (6) * of Part V. (7) * Characterize in a general way the period of Jesus' life covered by Part I. (8) * Give the substance of John the Baptist's early message. (9) * What was his conception of the Messiah? (10) * State briefly the significance to Jesus of his baptism, and of his temptations in the wilderness. (11) * Who were the first disciples to follow Jesus? By what were they drawn to him? (12) Tell briefly the story of Nicodemus. Of what class was he the representative? (13) * Characterize the early Judean ministry. (14) Tell briefly the story of Jesus' work in Samaria. (15) * What were the characteristics of the first period of Jesus' ministry in Galilee? (16) * What were the most notable events of the second period? (17) * Describe the situation at the end of the period.

REMARK: These review questions should not be passed over. A lesson may well be given to them and to others which the teacher may dictate.

Part VI.

THIRD PERIOD OF THE GALILEAN MINISTRY.

FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE FOR JERUSALEM.

CHAPTER XVII.

A NORTHERN JOURNEY AND A BRIEF STAY BY THE SEA OF GALILEE.

§ 70. Journey toward Tyre and Sidon; the Syrophœnician woman's daughter.
Matt. 15 : 21–28. Mark 7 : 24–30.

§ 71. Return through Decapolis; many miracles of healing.
Matt. 15 : 29–31. Mark 7 : 31–37.

§ 72. The Feeding of the four thousand.
Matt. 15 : 32–38. Mark 8 : 1–9.

§ 73. The Pharisees and Sadducees demanding a sign from heaven.
Matt. 15 : 39—16 : 12. Mark 8 : 10–21.

§ 74. The blind man near Bethsaida.
Mark 8 : 22–26.

¶ 178. **Notes on § 70, Mark 7 : 24–30.** — Vs. 24, "went away into the borders of Tyre and Sidon": *i. e.*, into Phœnicia, of which Tyre and Sidon were the chief cities. Tyre is about thirty-five miles, in an airline, northwest from the Sea of Galilee, and Sidon about twenty-five miles farther north, both on the Mediterranean coast. Phœnicia was at this time included in the Roman province of Syria. This journey carries Jesus entirely out of Jewish territory. On the reasons for his leaving Galilee at this time see ¶ 173. "Would have no man know it": This whole journey was not for preaching, but for retirement, and for intercourse with the disciples. Vs. 26, "the woman was a Greek": *i. e.*, a gentile; she may or may not have spoken Greek; she was certainly not of Hellenic blood. "A Syrophœnician by race": a descendant of the Phœnicians of Syria, as distinguished from the Phœnicians (Carthaginans) of Africa. Matthew speaks of her as a Canaanitish woman. The terms Phœnicia and Canaan are sometimes used interchangeably

to denote the coastlands of Palestine, especially from Carmel northward (Isa. 23:11, and the Tel Amarna tablets), though Canaan more frequently denotes the whole of western Palestine, from Lebanon to the Dead Sea. Vs. 27, "Let the children first be filled," etc.: That the blessings of the gospel were first of all to be offered to the Jews was recognized by Jesus and, though not always intelligently, by the early church. This is, indeed, only an illustration of the possession by one race or people of opportunities superior to those of others, of which human history furnishes numberless examples. With this was connected a limitation of Jesus' personal mission to his own nation, not because the gentile was of less consequence or value than the Jew (see Luke 4:25–27) or because Jesus cared nothing for the gentiles, but because in the accomplishment of his great work for the world it was necessary that he begin with his own people and confine his personal efforts to them (Matt. 15:24). Yet this limitation is not absolute; with sufficient reason he can go outside the Jewish nation, and such a reason is furnished by the woman's answer, humbly accepting her place and expressing both eager desire and faith in him. The whole incident is most instructive as showing Jesus' conception of his personal mission, and his attitude toward people outside his own nation.

¶ 179. **Notes on § 71, Mark 7:31–37.**—Vs. 31, "from the borders of Tyre . . . . through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis": these words indicate an extended and somewhat circuitous journey, for the most part entirely outside of Jewish territory, and hence (*cf.* Matt. 15:24, and the implications of Mark 7:24–27) not a preaching tour, but one of retirement. From Sidon one road led across the Lebanon and Anti-Lebanon mountains, directly east to Damascus: another led southeast to Cæsarea Philippi. The former road passes over the mountains at a height of 6,000 feet and crosses the Leontes river on a natural rock bridge. This is perhaps the road which Jesus took, going, if not actually to Damascus, at least into that region, and thence south perhaps to Canatha, and westward again to the Sea of Galilee. If he followed the road to Cæsarea Philippi, he must have passed thence somewhat southeast in order to come to the sea through the midst of the Decapolis. On the Decapolis see ¶ 122. The incident of vss. 32–37 probably took place on Jesus' return into the vicinity of the Sea of Galilee; there is no suggestion that the man was a gentile.

Matthew 15:29–31, which corresponds in position to Mark 7:31–37, records Jesus' return to the Sea of Galilee, though without indicating the

route; and in place of the healing of the deaf man mentions in general terms the healing of a multitude. It is not easy to account for the variation of the two accounts.

¶ 180. **Notes on §72, Mark 8:1–9.**— The location of this event, so similar to the feeding of the five thousand (§ 66), is not definitely indicated further than that it was upon the shore of the sea (Mark 8:10; Matt. 15:39). The motive of Jesus (vs. 2) is the same as on the other occasion; the numerical details differ somewhat.

This narrative seems to prove that in this period Jesus was again followed, either in Galilee or across the sea, by multitudes nearly as great as the one which had flocked to him before the crisis at Capernaum. But the similarity of this narrative to that of the feeding of the five thousand can but raise the question whether there were really two such events. In favor of the view that there were two is the difference in the numbers, and the fact that both Matthew and Mark relate both, Mark especially distinguishing the two by the word "again" in vs. 1. Yet it can but surprise us that Jesus should have repeated a miracle, the consequences of which when first performed were so embarrassing, as well as that such a multitude should have come together to him after the break between himself and the Galileans which followed the first event. Nor is a duplication of a narrative with differences of detail in itself impossible (see ¶ 155). Definite answer to the question whether these events are two or one can hardly be given.

¶ 181. **Notes on §73, Mark 8:10–21.**— Vs. 10, "Dalmanutha": evidently a city on the shore of the Sea of Galilee, but not yet certainly located; perhaps most probably on the southeastern shore. Matthew has "Magadan," the location of which is equally unknown. Vs. 11, "seeking of him a sign from heaven": neither the teachings and the character of Jesus, nor his healing or other miracles appealed to the Pharisees. It was the first of these that drew to Jesus his first and most trusted disciples (*cf.* ¶ 68, § 24); the second attracted multitudes; but the Pharisees desired some wonderful visible portent from the heavens. Such a demand was most painful to Jesus, and he never responded to it. If he could not beget faith and win followers by the natural impressson of his life, it was useless to attempt to do it by signs from heaven (*cf.* Matt. 4:5–10; Luke 16:31).

Matt. 16:2, 3 adds, according to some manuscripts, a reproof of the Pharisees and Sadducees for being unable to read the signs of the times, though knowing how to discern the face of the sky. They have probably been brought over from Luke 12:54–56, though they fit in here most appropriately. It is men's duty, Jesus implies, to interpret current events, to read in passing history God's message to them without asking for portents from

heaven. In the condition of the Jewish people and in Jesus' own life was all the evidence they needed. It is an evil and adulterous (*i. e.*, untrue to God) generation that demands signs (vs. 4). Matthew also adds the words "but the sign of Jonah," this whole verse being closely parallel to Matt. 12:39 (Luke 11:29). On the meaning of this sign see ¶ 140.

Vs. 15, "the leaven of the Pharisees and the leaven of Herod": by leaven Jesus undoubtedly means, as Matthew says in 16:12, teaching, principles taught or exemplified, which, like yeast, tended to transform men's character into likeness to itself. Luke 12:1 calls the leaven of the Pharisees "hypocrisy;" but here Jesus probably has especially in mind the captiousness which they manifested in demanding a sign when they already possessed evidence enough. This spirit, still unhappily common, blinds the eyes and hardens the heart. The leaven of Herod is probably worldly, and especially political, ambition. Matthew has (vs. 6) the leaven of the Pharisees and Sadducees, not distinguishing the two, and hence referring in general only to their evil influence.

¶ 182. **Notes on § 74, Mark 8:22–26.**—Vs. 22, "Bethsaida": presumably Bethsaida Julias, both because this is the only one that we are sure there was, and because in the next section we find Jesus going toward Cæsarea Philippi, which is east of the Jordan. This is one of the two miracles recorded by Mark only, the other being that described in 7:32–37. Both occur in about the same region; in both Jesus takes the man apart from the people; in both he makes use of the spittle; in both he forbids the report of the incident. Now at least, though he will not refuse to heal, he does not wish attention drawn to him as a healer. As in the case of the Syrophœnician woman's daughter, compassion led him to overstep the limits which on other grounds he set for himself. And the fact is itself doubly significant. That he did not give healing the first place shows that he did not regard relief of suffering as the highest duty, or happiness, in the sense of comfort, the highest good. That, having chosen another work, and chosen wisely, he yet broke over its limits, reminds us how often our chosen task must be left that we may perform the one that is thrust upon us.

¶ 183. **Questions and Suggestions for Study.**—(1)* Where is Tyre? Sidon? Phœnicia? (2)* What do the words "Greek" and "Syrophœnician" in Mark 7:26 and "Canaanitish" in Matt. 15:22 mean? (3)* What was the purpose of Jesus in this northern

journey? (4)* What conditions in Galilee led him to make it? (5) Tell the story of the Syrophœnician woman's daughter. (6)* What principle respecting his personal mission did Jesus enunciate in connection with this event? (7)* On what ground did he make an exception to his general rule? (8)* What general and wide-sweeping principles are suggested in this conduct of Jesus?

(9)* Trace the journey recorded in Mark 7:31. (10) What was its purpose? (11) What happened on Jesus' return to the region of the Sea of Galilee?

(12) Narrate the story of the feeding of the four thousand. (13) Where did it take place? (14) What reasons for and against supposing that this is really the same event which is told in Mark 6:30–46?

(15) What is the meaning of the Pharisees' demand for a sign from heaven? (16)* Why was Jesus pained at their request? (17)* Against what insidious errors did Jesus warn his disciples? (Mark 8:14 ff.)? (18) Express this warning in terms of our experience of today.

(19) Tell the story of the blind man at Bethsaida. (20) What principles, instructive for us also, did Jesus illustrate in his conduct in this and similar cases?

¶ 184. **Constructive Work.**—Write chap. xvii of your "Life of Christ," indicating the route that Jesus followed, and bringing out clearly the ends which he had in view at this time.

¶ 185. **Supplementary Topics for Study.**

1. Tyre and Sidon: the origin of the cities; the ethnographic relations of the inhabitants; their political status and religious condition in Jesus' day.

SMITH, *Historical Geography of the Holy Land*, pp. 22–8; and *Bible Dictionaries*.

2. Jesus' thought concerning the limitations of his own mission.

3. Why Jesus healed the sick.

DODS, "Jesus as Healer," BIBLICAL WORLD, March, 1900.

CHAPTER XVIII.

JOURNEY TO CÆSAREA PHILIPPI: PETER'S CONFESSION AND THE TRANSFIGURATION.

§ 75. Peter's confession.
Matt. 16 : 13–20. Mark 8 : 27–30. Luke 9 : 18–21.
§ 76. Christ foretells his death and resurrection.
Matt. 16 : 21–28. Mark 8 : 31—9 : 1. Luke 9 : 22–27.
§ 77. The transfiguration.
Matt. 17 : 1–13. Mark 9 : 2–13. Luke 9 : 28–36.
§ 78. The demoniac boy.
Matt. 17 : 14–20. Mark 9 : 14–29. Luke 9 : 37–43*a*.
§ 79. Christ again foretells his death and resurretion.
Matt. 17 : 22, 23. Mark 9 : 30–32. Luke 9 : 43*b*–45.

¶ 186. **Notes on § 75, Mark 8 : 27–30.**—Vs. 27, "into the villages of Cæsarea Philippi": into the villages adjacent to Cæsarea Philippi and belonging to its administration. The city of Cæsarea Philippi lay at the foot of Mt. Hermon on the site of what was formerly known as Panias, so called from the god Pan to whom was consecrated a cave near by. From the side of the hill below this cave flows the river Banias, one of the three principal affluents of the Jordan. The city had been recently rebuilt by Philip, in whose tetrarchy it was, and renamed Cæsarea in honor of Augustus; the name Philippi distinguished it from Cæsarea on the coast in the tetrarchy of Antipas. It lay 1,050 feet above sea level, while Hermon towered more than 8,000 feet above it. The journey from the Sea of Galilee was about twenty-five miles long, and involved an ascent of about 1,700 feet. It led through territory predominantly gentile in population. Like the preceding northern journey, it was evidently for retirement, not for preaching. "Who do men say that I am?" This is the first instance recorded in the gospels in which Jesus discussed with his disciples the matter of his names and titles. They had expressed at the outset their enthusiastic impression of his messiahship (¶ 67, 68); they had overheard, if not taken part in, the discussions among the people concerning Jesus; but he, though himself fully convinced, at least from his baptism, of his own messiahship, had gone about his work of teaching and healing, apparently without formally discussing with the disciples or the people the question who he was. Now the time has come for an understanding with them on the question. Vs. 28, "and they told him saying, John the Baptist": *cf.* Mark 6 : 14. The existence of this opinion suggests how little Jesus had been known while John was still alive and at work. "Elijah": *cf.* Mal. 4 : 5; John

1 : 21, and ¶ 65. "One of the prophets": *i. e.*, probably one of the line of prophets (*cf.* Mark 6 : 15). In Luke, both here (9 : 19) and in 9 : 8, this opinion is given in the form that "one of the old prophets is risen again," and Matthew mentions Jeremiah especially as one of whom some spoke. Vs. 29, "Peter answereth and saith unto him, Thou art the Christ." In words the confession affirms just what Andrew said

SOURCE OF THE JORDAN AT BANIAS (CÆSAREA PHILIPPI)

to Peter when he first met Jesus (John 1 : 41).. But it is by no means a mere echo of that former statement. That was the enthusiastic expression of an impression based upon a few hours with Jesus, and could hardly have meant anything other than that Jesus would turn out to be the Messiah they were looking for. This, on the other hand, is a deliberate assertion made after months of living and working with Jesus, which had deepened their knowledge of him and strengthened their love for him, despite the fact that he had not followed the career which they looked for in the Messiah. That they now reaffirm their first confession shows that their faith in Jesus personally is stronger than their devotion to their own conception of the Messiah's career. The core of their faith, that which remained unchanged and gave it moral significance, was the attraction of Jesus' personality for them,

which held them steadfastly to him while he lived a life so very different from their conception of what the career of the Messiah was to be. (*Cf.* BRUCE on Matt. 16:22.) That they were still far from fully apprehending and accepting Jesus' conception of messiahship the next section shows. Vs. 30, "and he charged them that they should tell no man of him." Neither the people at large nor the out-and-out opponents of Jesus, who held unchanged their theories of what the Messiah should be (¶ 50) and lacked the moral sympathy with Jesus which bound the Twelve to him, nor even the outer circle of true disciples, who had passed through no such experience of intimate acquaintance with Jesus as these twelve had had, were yet prepared for an announcement of Jesus' messiahship; they would all have interpreted it according to their own conception of messiahship, and would have still further endeavored to commit Jesus to a policy of revolution.

¶ 187. **Notes on § 75, Matt. 16:13–20.**—Vs. 16, "the Christ, the Son of the living God": probably an expansion of the briefer confession as given in Mark, "the Christ." Luke, probably under the same impulse to make it fuller and more impressive, says "the Christ of God." The meaning remains substantially the same. On the expression "Son of the living God" see ¶ 20. Vss. 17–19 are peculiar to Matthew. Vs. 17, "for flesh and blood hath not revealed it unto thee": This confession of Peter is no mere echo of popular opinion, nor any doctrine taught him of men, but a revelation from God, a teaching of the Father, or, in post-Pentecostal language, of the spirit (*cf.* 1 Cor. 2:7–12). Vs. 18, "thou art Peter [*Petros*], and upon this rock [*petra*] I will build my church": If Jesus spoke in Aramaic, he doubtless said Cephas in both cases (*cf.* John 1:42), and no stress is to be laid on the difference between *Petros* and *petra*. The strength of his conviction that Jesus is the Messiah makes Simon a rock, and it is on him as possessing such a conviction that Jesus will build his church. The statement pertains primarily to Peter personally, but by implication to all of like faith and firmness of conviction. The expression "build my church" refers to the establishment and development of that community in which his kingdom (*cf.* vs. 19) is to find visible and organized expression. It is here represented under the figure of a building, of which Peter is to be a foundation-stone, and into which others are to be built till the structure is complete. "And the gates of Hades shall not prevail against it": it shall never be destroyed. Hades is the world of death, and its gates open to receive and hold fast the dead. This they shall never do for the church of Jesus Christ. It shall never

be overthrown. Vs. 19, "and I will give unto thee the keys of the kingdom of heaven": language, like that of the whole passage, highly figurative. The kingdom like the church is conceived of under the figure of a building; only now Peter is represented, not as a foundation-stone, but as a porter, or steward. He can admit men to the kingdom, or exclude them; the only interpretation of which, consistent with the history of the apostolic age, is that upon him will rest a great responsibility in the announcement of the terms of the gospel, the conditions of membership in Christ's kingdom. "And whatsoever thou shalt bind on earth," etc., "binding and loosing" are familiar Jewish expressions for requiring and forbidding. Jesus gave to Peter and to his apostles in general (see Matt. 18:18) a responsibility of leadership in the church, which carried with it the duty of others to accept and follow their decisions. This is but an example of a general law. Some men are born to be leaders and some to be followers as surely as some are born children of others and subject to their parental authority; and their respective responsibilities in the sight of God are affected by this fact. The mass of men must always follow their leaders, even if these leaders lead wrongly. Even of the scribes Jesus said: "They sit in Moses' seat; all things whatsoever they bid you, these do and observe." The apostles were to be the scribes of the new church.

REMARK: In the above notes on Matt. 16:18, 19, "church" and "kingdom of heaven" are treated as representing substantially the same idea, and this seems required by the context. Generally speaking, the difference between the two terms is this: the kingdom (the term which Jesus usually employs, "church" occuring only here and in Matt 18:17) represents that whole order of things, above and including and permeating all organizations, which Jesus came to establish. It takes in all sides of life, and finds expression, not in one organization, but in every legitimate human institution. The church (the term which fills in Acts and the epistles the place of prominence that the kingdom has in the gospels) is first that organization in which the kingdom originally found organic expression, and then the whole community of believers throughout the world. In this largest sense the membership of the church and of the kingdom is on earth the same. But even thus the term "church," from its use to denote a definite organization, which exists alongside of other organizations and stands especially for the distinctly religious side of life, retains an emphasis on this phase of life and lacks that broad inclusion of all the interests and aspects of life which is characteristic of the conception of the kingdom.

¶ 188. **Notes on § 76, Mark 8:31 — 9:1.**— Vs. 31, "And he began to teach them that the Son of man must suffer many things": immediately

upon his disciples' clear and measurably intelligent recognition of Jesus' messiahship, Jesus begins to teach them that he must suffer. Having grasped the one truth, they must begin to learn the other. "And be rejected by the elders, and the chief priests, and the scribes, and be killed": it is now at least entirely clear to Jesus that there is no hope of the nation accepting him, and that the accomplishment of his mission must be, not only through suffering, but through death. And this the disciples, too, must learn. Compare the intimation of this in John 2:19; Mark 2:20. But this is the first clear statement of it. "And after three days rise again": Just as clear as it is to Jesus that he must die, so is it also that death cannot triumph over him. God can neither forsake his Son, nor cut him off from the accomplishment of his work in and for the kingdom (*cf.* Matt. 16:18). Death, necessary and inevitable, involves nevertheless only a brief interruption of his work. Vs. 32, "Peter took him, and began to rebuke him" (*cf.* Matt. 16:22): That Peter should venture to reprove Jesus is surprising, but not that he found it difficult to accept Jesus' announcement of his death. Affection for Jesus and his just-confessed faith in Jesus' messiahship both make such acceptance difficult. The Jews of Jesus' day believed, not in a suffering, but in a triumphant Messiah, and least of all in one whom his own nation should reject. To Peter, sharing still the ideas of his people, so far from rejection and death being involved in messiahship, messiahship excluded them. *Cf.* John 12:34; Luke 24:20, 21, 26. Vs. 33, "get thee behind me, Satan": This suggestion of Peter is to Jesus a temptation; he would gladly believe that his work could be accomplished without rejection and death. But he puts the temptation instantly away. *Cf.* ¶ 168. "Thou mindest not the things of God": thinkest not the thoughts of God. Vs. 34, "if any man would come after me": be my follower, disciple. "Let him deny himself": an expression of far deeper significance than our ordinary use of "self-denial" would suggest. To deny one's self is to cease to make one's own interest and pleasure the end of life, and one's own will the law of life, and in place of these to follow Jesus in making God's will the law of action (John 4:34; 5:30; Mark 3:35), and the well-being of men the end of life (Mark 10:42–45). "And take up his cross and follow me": indicates the extent to which Jesus' disciples are to carry their self-devotion. To take up the cross and follow him is to be ready, as he was (vs. 31), to lay down life itself in obedience to the will of God and for the good of men. It must not be overlooked that these words (vs. 34, first

part) apply not only to the Twelve, but to all who would follow him. Jesus lays down as conditions of discipleship the acceptance of the same principles of life which he followed, carried to the same extent. In this as in other respects he was the Son of man, the type of his kingdom. Vs. 35, "for whosoever would save his life shall lose it": the word "life" is perhaps suggested by the reference to dying, and saving life is primarily trying to escape death. But with physical life is included all those powers, opportunities, and possibilities which life brings. One who tries to hoard these, hold them for himself, in reality wastes them, throws them away; escaping death he wastes and loses life. "And whosoever shall lose his life": whosoever shall unreservedly pour out his life's energies, if need be, to the extent of death. "For my sake and the gospels": in devotion to me, for the promotion of the ends for which I gave my life, and for the advancement of the gospel, that is, for the salvation of men; this is a most important qualification; it makes all possible difference for what ends one pours out his life; not all losing of life is saving it. "Shall save it": not shall escape death, but shall, making the highest use of life's energies and power, in truth preserve it from waste and destruction. There is no immediate reference to length of life, or even to immortality; the thought of Jesus is moving on a higher plane than this. He is speaking, not of continued existence, but of the true use to be made of this mysterious *life*, with all its powers and possibilities, with which each of us is endowed. But that he who has made the best use of life should thereby cease to exist is itself almost unthinkable. Vs. 36, "For what doth it profit a man to gain the whole world and forfeit his life?" In this verse Jesus appeals to legitimate self-interest, to the noble desire to make the highest use of oneself, to realize one's own highest possibilities. "Life" is just exactly that self; nothing that a man can *get* can compensate for the destruction of this self, the waste of one's life-energies, the corruption of one's own nature. Vs. 37, "for what should a man give"; rather, what shall he give, what is there that he can give? When once life is wasted, there is nothing with which, though a man possess the world, it can be brought back; and without it everything else is worthless.

Vs. 38, "For whosoever shall be ashamed of me and of my words": goes back to the thought of giving up life for Jesus' sake (vs. 35), and the temptation, which this suggests, to forsake him rather than risk one's life. "When he cometh in the glory of his Father with the holy angels": another reflection of Jesus' confident faith that his death was

not defeat either for himself or for the kingdom; he would return in triumph (*cf.* Mark 13:26, 27), and then the unprofitableness of saving one's life by denying Christ will appear as it does not now. The words added in Matthew, "and then shall he render to every man according to his deeds" (16:27), emphasize the element of judgment in this future coming. Compare Matt. 3:12. Chap. 9, vs. 1, "shall in no wise taste of death, till they see the kingdom of God come with power": a distinct prediction that in the life-time of some then present the kingdom of God should come. The reference is probably to the coming of the kingdom in the conversion of multitudes to faith in him, such as actually took place in the apostolic age. Matthew's expression, "till they see the Son of man coming in his kingdom," shows that in the thought of the early church, if not also in the language of Jesus, the coming of the kingdom and the coming of the Son of man were the same thing.

To what event did Jesus refer when he predicted his "second coming" in such passages as the above? In general, it is evident, he meant his return after death to carry on the work of the kingdom to its consummation. This involved (*a*) the conversion of multitudes to faith in him, and the permeation of human society by his principles and spirit; (*b*) the downfall of Judaism as the special representative of true religion, and the establishment of Christianity in its place; (*c*) the judgment of "every man according to his deeds." Did it also involve his personal visible return? His words are generally so interpreted, and this seems at first their obvious meaning. Yet it is doubtful whether all the language which is so interpreted is not better understood as oriental imagery describing the accompaniments of his coming in the first two senses, as in Dan. 7:13–27 the coming of the kingdom is described as the coming of the Son of man. It is in these senses that he predicted his coming within the generation then living, and it is in connection with such announcement of his speedy return that the language suggestive of visible return usually occurs. The destruction of Jerusalem, as a most notable accompaniment of the coming in the second sense, and as marking a stage in the triumph of the kingdom, may itself be regarded as a coming of the Son of man. The personal judgment of individuals would then be presumably an oft-repeated fact, beginning while Jesus was still on earth (John 9:39), more manifest in his coming in power in his kingdom (Mark 8:38; Matt. 16:27), and coming sooner or later in every man's experience (Luke 12:40).

¶ 189. **Notes on § 77, Mark 9:2–13.**—Vs. 2, "after six days": Luke's "about eight days" also means a week; spent perhaps in talking over these two great thoughts, Jesus' messiaship and his suffering, both in a sense new to the disciples, and to them irreconcilable. "Peter and

James and John": *cf.* Mark 5 : 37 ; 14 : 33. "Into a high mountain": We naturally think of Hermon, towering snow-capped above Cæsarea Philippi. Tabor is the traditional site, but probably not the true one. There is no intimation of a return to Galilee after Peter's confession ; and the top of Tabor was probably fortified at this time. 'Transfigured before them": changed in appearance ; how, must be gathered from the context. Matthew adds, "his face did shine as the

MT. HERMON, THE PROBABLE SITE OF THE TRANSFIGURATION

sun." Luke, who throughout this narrative shows the use of other sources than Mark alone, adds that Jesus went to the mountain to pray, and that it was while he was praying that this transformation of his appearance took place. Vs. 4, "Elijah with Moses . . . . talking with Jesus": Luke adds what the context in Mark suggests, that they "spake of his decease [departure] which he was about to accomplish at Jerusalem"—language which presents Jesus' death, not as a fate which he could not escape, but as an achievement, a task, which he was voluntarily to accomplish. Vs. 5, "Peter answereth and saith": Luke mentions that the disciples were borne down with sleep, but having waked (or perhaps, as in the margin of R. V., having kept awake) saw his glory and the two men with him, and that Peter spoke the words following

as Moses and Elijah were about to leave. "Rabbi, it is good for us," etc.: Peter's motive is evidently to prolong the delightful experience, and so he proposes to erect booths in which Jesus and his heavenly visitors can lodge. Vs. 7, "a voice out of the cloud, This is my beloved Son; hear ye him": it is in this voice that the experience culminates. If their faith in Jesus as the Messiah had been shocked by his announcement of his death, the appearance of Moses and Elijah, the representatives of the law and the prophets, talking with their master, was calculated to restore that faith, while it at the same time reaffirmed the certainty of his death; but more convincing still in both directions is the heavenly voice, assuring them that Jesus is the Father's beloved Son, and bidding them believe whatever he may tell them. Vs. 8, "saw no one any more save Jesus only": with the passing of the voice the vision ended.

In endeavoring to form a conception of the nature of this experience, three things must be distinguished: the causes external to the disciples which produced the impressions which they received; these impressions of sight and sound — that which they saw and heard; the convictions and feeling which these impressions begat in their minds. The significance of the event evidently lies in the last of these. The second is that of which the narrative expressly speaks. The first is not referred to in the narrative — unless we force it in by an over-literalism of interpretation — and it is beyond our power definitely to comprehend. Enough that by this experience God graciously confirmed the words of his Son, and strengthened the faith of the disciples.

Vs. 9, "charged them that they should tell no man," etc.: it is still with his disciples alone that Jesus is working; they must be prepared for his death; on the foundation of their faith, strong even if unintelligent, he will build a structure of instruction. In others there is no such foundation to build on. Vs. 11, "Elijah": the seeing of Elijah on the mount calls up, in connection with the thought of Jesus' messiaship, the old question about Elijah preceding the Messiah. Jesus interprets the prediction (Mal. 4 : 5) as fulfilled in John the Baptist, and points out also the Old Testament passages which look toward his own rejection and sufferings. Vs. 12, "restoreth all things": the use of such a phrase as this to describe the work of John should keep us from over-literalism in interpreting biblical language.

¶ 190. **Notes on § 78, Mark 9 : 14–29.**—Vs. 17, "a dumb spirit": *i. e.*, one that rendered the boy dumb. Matt. 17 : 15 describes the boy as epileptic, and the symptoms as given in Mark corresponds with this. Vs. 19, "O faithless generation": addressed to the disciples, reproving

them for their lack of faith, possession of which would have enabled them to cure the boy. So at least Matthew understands the matter (vss. 19, 20). Vs. 23, "if thou canst": the words of the man reprovingly repeated by Jesus, implying that the difficulty is not in his own *ability*, but in the man's faith. Vs. 29, "this kind can come out by nothing save by prayer"; Matthew has it, "Because of your little faith," to which is added a saying concerning the power of faith much like Mark 11:23, where it is associated with prayer, and Luke 17:6. The more difficult the task, the more necessary is prayer, by which we enter into fellowship with God and acquire his power.

¶ 191. **Notes on § 79, Mark 9:30–32.**—Vs. 30, "passed through Galilee": made a journey from the mountain of transfiguration to some point in Galilee, probably Capernaum (vs. 33). "Would not that any man should know it": still intent, not on evangelization, but the instruction of the Twelve. Vs. 31, "the Son of man is delivered up": *i. e.*, is to be. The frequent theme of his teaching in these days.

¶ 192. **Questions and Suggestions for Study.**—(1) Where is Cæsarea Philippi? What is its distance from the Sea of Galilee? (2)* What was the purpose of Jesus' journey into this region? (3)* What questions did Jesus ask his disciples on the way, and what were their answers? (4)* In what respect was Peter's confession at this time like Andrew's confession in John 1:41, and in what respects was it different? (5)* What was the central and permanent element in the disciples' faith in Jesus? (6) What answer of Jesus to Peter is recorded by Matthew? Explain its meaning.

(7)* On what subject did Jesus begin immediately after this to instruct his disciples? (8) What intimations of his death have we already met? (9)* Why was Peter unable to accept Jesus' statement on this matter? (10) How did Peter's protest affect Jesus? (11)* What great principle respecting discipleship did Jesus set forth at this time? Explain the meaning of his words (Mark 8:34). (11)* By what arguments did he enforce it (Mark 8:35–38)? Explain these verses, one by one. (12) Do these principles and instructions apply to the Twelve only, or to all followers of Jesus in all times? (13) What kind

of a life would the principle of vs. 34 require us to live today? In few passages of the gospel have we clearer teaching concerning the principles of a Christian life. These words of Jesus should be carefully studied and thoughtfully pondered. (14) Tell the story of the transfiguration. (15)* What was this experience intended to do for the disciples? (16) Is it to be supposed that it had any value for Jesus himself? If so, what? (17) Why did Jesus bid them tell no man of this event? (18) Explain the question of the disciples about Elijah, and Jesus' answer.

(19) Tell the story of the epileptic boy. (20) What lesson did Jesus teach the boy's father? (21)* Of what lesson to the disciples did he make this event the occasion? Suggest modern applications of it.

(22) On what subject did Jesus continue to teach his disciples as he passed through Galilee?

¶ 193. **Constructive Work.**— Write chap. xviii of your "Life of Christ," following the outline indicated by the sections, and taking pains to bring out very clearly the significance of the new teaching of Jesus and the relation of Jesus to his disciples, in some respects also new.

¶ 194. **Supplementary Topics of Study.**

1. Cæsarea Philippi, and the region of Mt. Hermon.

G. A. SMITH, *Historical Geography of Palestine;* MACGREGOR, *Rob Roy on the Jordan*, and other works on geography.

2. The faith of Jesus' disciples; its constant element; its varying phases.

RHEES, *Jesus of Nazareth*, §§ 155–160; MATHEWS, BIBLICAL WORLD, May, 1901.

3. The conditions of discipleship as set forth by Jesus, and their application to life today.

CHAPTER XIX.

TEACHINGS CONCERNING HUMILITY AND FORGIVENESS.

§ 80. **The shekel in the fish's mouth.**
Matt. 17 : 24–27. [**Mark 9 : 33*a*.**]

§ 81. **Discourses on humility and forgiveness.**
Matt., chap. 18. **Mark 9 : 33–50.** **Luke 9 : 46–50.**

¶ 195. **Notes on § 80, Matt. 17 : 24–27.**—Vs. 24, "Capernaum": see ¶ 98. "They that receive the half shekel": *i. e.*, those who collected the tax of about 30 cents paid by every Jew above the age of twenty for the support of the temple. These collectors are not to be confounded with the publicans; the latter collected money for the government. "Came to Peter": who was evidently (vs. 25) not with Jesus. Vs. 25, "He saith yea": showing that Jesus had been in the habit of paying the tax. But Peter spoke without appreciating an important matter involved in his answer, viz., the relation of Jesus as the founder of the kingdom of God to Jewish institutions. This Jesus now makes clear (1) by the questions of vs. 25, and (2) by the concession of vs. 27. The point of the questions evidently is that, by reason of his unique relation to the kingdom of God, he and his immediate followers are by right free from paying the tax. Not the subjects of the kingdom, but the household of the king are free from taxes. Vs. 27, "Lest we cause them to stumble": *i. e.*, hinder the Jews from entering the kingdom by causing them to think of us as opposed to the temple service. Jesus here illustrates a fixed principle of all reforms, viz., the avoidance of actions which are not absolutely essential for the success of the reform, and which, because easily misunderstood, and so arousing prejudice, would make it more difficult for others to join in the good movement. He thereby illustrates in himself the humility which in the next chapter he teaches his disciples. Though greater than the temple, he pays the temple tax, that he may not put a hindrance in the way of others accepting him. Why the tax was not paid for all the disciples is a matter of no moment.

The coin in the fish's mouth is probably either an oriental expression for the value of the fish caught, or a modification of words of Jesus which themselves had that meaning. That a coin was literally so found is not said, and such a miracle would be quite unlike the other miracles of Jesus.

¶ 196. **Notes on § 81, Mark 9 : 33–50.**—Vss. 33–37. Luke states, what Mark implies, that the occasion of the words of Jesus was the selfish discussion among the Twelve as to who should be greatest, *i. e.*, have the most influential and honorable position in the kingdom which they believed Jesus would inaugurate. That they were ashamed of it appears in vs. 34, and that Jesus judged their spirit to have justified the most express correction appears in vs. 35. "If any man would be first": either a warning that he who (selfishly) desires the first place will find himself in reality at the bottom, or more probably an instruction

that if one desires to be really first he can attain this only by becoming servant of all. Jesus was often obliged to correct selfish ambition in his immediate followers. See Matt. 20 : 26, 27; 23 : 11; Mark 10 : 43, 44; Luke 22 : 26. Vs. 36, "took a little child": a type of all that is unaggressive and unimportant in society. Vs. 37, "in my name": The motive of one's act gives the importance to the person one receives. One does not need to be important to be the representative of a great man. The humblest child could serve as such a representative of both Jesus and God. Hence there was no need of the disciples' struggling after preëminence, for their greatness would never lie in the honors and leadership they wanted, but in the fact that they would be received as the representatives of Jesus and God, and this honor the smallest child could share with them.

Vss. 38–41 are of the nature of a parenthesis containing an incident suggested by the teaching as to representing Jesus and God. "Master, we saw," etc.: Evidently the work of Jesus had attracted wide attention. "In thy name": Was he a disciple of Jesus? The Twelve thought not and so rebuked him. "Forbid him not": note the catholicity of Jesus as well as his confidence in humanity. Vs. 40 gives the opposite hemisphere of the truth stated in Matt. 12 : 30; but it should be noticed that this is said of one who actually engaged in benefiting others, not of one who is simply inactive in opposition. Vs. 41; compare Matt. 10 : 42.

Vs. 42 is closely connected in thought with vs. 37. "Little ones": *i. e.*, children. "Cause to stumble": by intentionally making the Christian life more difficult to live. "It were better": indicating the dreadfulness of the sin of inducing a good man to do evil. Vs. 43 (see also vss. 45 and 47, and *cf.* Matt. 5 : 29, 30) sets forth the importance of choosing the highest good in life. It is better to lose a very valuable member of one's body than to let it cause one to do evil. Jesus is, of course, speaking thus strongly, not to establish a rule in life to be literally obeyed, but to convince people of the supreme worth of purity and godliness. "The unquenchable fire": a figure to express the fierceness and the continuance of the spiritual suffering of the one who chooses to cherish that which makes to his moral hurt. Vs. 48, "Their worm," etc.: another figure of suffering. Vss. 49, 50. Salt in these verses is the symbol of self-sacrifice which every disciple of Jesus must be ready to practice, and which is indispensable if men are to live together helpfully, and especially if they are to compose the kingdom of God. Not the selfish ambition of vs. 34, but love that serves and is

ready to let another surpass one if necessary, is the preserver of true social life. In a society thus "salted" there will be peace (vs. 50).

¶ 197. **Notes on § 81, Matt. 18 : 1–35.**—Vss. 1–5 are not quite parallel to Mark 9 : 33–37, but emphasize the duty of one's possessing the child-nature, especially (vs. 4) the child's lack of selfish ambition to be greater than others. *Cf.* Mark 10 : 15; Luke 18 : 17. Vs. 10, "Their angels," etc.: an instance in which Jesus employs the current thought and expressions of his day to enforce a deep spiritual truth, *i. e.*, that the pure in heart and humble in spirit are especially near to God.

Vs. 12 introduces a collection of sayings either not contained in the other gospels or introduced under different circumstances. In grouping them, the first gospel characteristically brings teachings of mercy and tenderness into immediate connection and contact with those full of severity. The point of the parable of the lost sheep is the joy of its owner over the recovery of that which might seem to be possessed of comparatively little or almost no value. So in God's eyes the "little one," *i. e.*, the humblest person who has come to him as a son, is received with joy. Anything else would not be in accord with a father's heart (vs. 14). Vs. 15. Here begins a section dealing with the exercise of the Christian spirit of forgiveness. There is first described the method to be followed; then the extent to which one should forgive is stated; and finally the duty to forgive is illustrated by a parable. "Brother": the reference is primarily to a member of the kingdom, but one is to be just as forgiving to one's enemies (Matt. 5 : 45). Vs. 17, "the church": the entire body of the brethern as distinct from the two or three of vs. 16. "Let him be unto thee as the gentile and the publican": *i. e.*, have nothing more to do with him; the understanding being, of course, that, if he repent and attempt a reconciliation, one should immediately restore him to one's friendship. This saying does not refer to ecclesiastical excommunication, but to the severing of personal relations with one who is obstinately irreconcilable. Vs. 18, see Matt. 16 : 19 and ¶ 187. Vss. 19, 20 emphasize the power of Christian harmony. Two good men are more likely to ask the right things after discussion has led to agreement; and especially when they are directed by the spirit of Jesus (vs. 20). These verses are not to be understood as teaching that God has given up the right of decision as to what men need. The thing asked must be in accord with his will far more than in accord with that of the person or persons offering the prayer.

Vss. 21, 22. The number suggested by Peter seemed to him large, for the rabbis seem to have set three as the limit; but the reply of Jesus practically removes all limit to forgiveness. And when could a loving heart refuse to forgive? Vs. 23, "Therefore the kingdom of heaven is likened," etc.: *i. e.*, that is characteristic of the kingdom which is also characteristic of the king in the parable. "Therefore" connects the parable with the insistence upon a readiness to forgive. On the interpretation of parables see ¶ 146. The present instance belongs to the class of those which enforce a duty rather than describe the character and progress of the kingdom as an institution. (*Cf.* vs. 35.) That being the case, it is not necessary to interpret each detail, but rather to discover the one important analogy. This is found in the fact that the king made his forgiveness of his debtor dependent upon the latter's forgiveness of the man who owed him. The teaching, therefore, is obvious (vs. 35): a forgiving spirit is an indispensable prerequisite for one's being forgiven by God. Vs. 24, "ten thousand talents": at the least calculation, twelve million dollars. And yet the debtor was freely forgiven — until he showed a want of a similar generosity in refusing to grant an extension of time to a wretch who owed

JAFFA GATE

him about twelve dollars (vs. 28). Vs. 34, "tormentors": is only a piece of literary detail. The action of the king is in accordance with the natural sense of justice, but it is none the less an act of tyranny and cannot exegetically be referred to God.

¶ 198. **Questions.**—(1)* What was the "half shekel"? (2)* Had Jesus been opposed to the temple and its worship? (3) What is the force of Jesus' argument? (4)* What position as regards the temple does he by implication assume? (5) As a reformer, did Jesus always begin with the destruction of abuses? (5)* What evil was there in the ambition of the disciples to be first in the kingdom of God? (6)* What did Jesus say that gave the little child importance? (7)* What does Jesus teach is an evidence that a man is friendly to him? (8)* By what other saying of his does this need to be supplemented? (9)* What is meant by causing one "to stumble"? (10)* In what language does Jesus set forth the need of giving up hindrances to the highest life? (11) Are they to be taken literally as a rule for life? If not, why not? (12)* What figures does Jesus use to describe the suffering produced by sin? (13) Is the suffering any less real because his language is figurative? (14)* What is meant by "having salt in one's self"?

(15)* How does Jesus teach we should treat a brother who has done us harm? (16)* How far should one go in forgiving one who wishes forgiveness? (17) Tell the story by which Jesus illustrated the duty of our possessing a forgiving spirit. (18)* What is meant by the power to bind and loose?

¶ 199. **Constructive Work.**—The student should write chap. xix for his "Life of Christ," stating accurately the teaching of Jesus:

1. Upon selfish ambition.
2. Upon forgiveness.

¶ 200. **Supplementary Topics for Study.**

1. Instances in which Jesus has used unjustifiable acts in ordinary life to illustrate his teachings.
2. How did Jesus in his own life illustrate his teaching as to forgiveness?
3. What sort of ambition would Jesus approve?

TRAVELERS CROSSING THE DESERT

CHAPTER XX.

DISCOURSES AT THE FEAST OF TABERNACLES.

§ 82. **Christ at the Feast of Tabernacles.**	**John 7 : 1–52.**
[§ 83. **The woman taken in adultery.**	**John 7 : 53—8 : 11.**]
§ 84. **Discourse on the light of the world.**	**John 8 : 12–30.**
§ 85. **Discourse on spiritual freedom.**	**John 8 : 31–59.**

¶ 201. **Notes on § 82, John 7 : 1–52.**—Vs. 1, "after these things": see ¶ 206. Probably the reference is to teachings given at the time of the Feast of Tabernacles, *i. e.*, after the crisis in Galilee and the determination of the Pharisees to put Jesus out of the way. That he should have been in danger in Judea also (vs. 1) indicates how widespread was the hostility to him. Vs. 2, "the Feast of Tabernacles": See ¶ 202. This would make the time of this teaching about October. Vs. 3, "his brethren": the members of his own family. See ¶ 159. We have no special information as to why they did not believe in him at this time. Later they were among his disciples (Gal. 1 : 19; 1 Cor. 9 : 5). Vs. 6, "my time . . . . your time": In this contrast Jesus clearly shows how different an estimate he put upon his own and his brothers' work; and, in vs. 7, upon their character and his. Vs. 8, "I go not up": *i. e.*, not at once and for the reason you suggest (*cf.* vs. 10). "My time is not fulfilled": There still remained so much for Jesus to do in establishing the kingdom of God, especially, perhaps, in the training of his disciples, that he felt that the time for exposing himself to danger of death had not arrived. Evidently he regarded his life as having a definite task. Vs. 10, "not publicly": *i. e.*, avoiding such crowds and popular excitement as would certainly have attended a journey undertaken for and filled with "signs" (*cf.* vs. 3). Vs. 11, "the Jews": *i. e.*, those Jews who were not his disciples. Vs. 12. The discussion as to the character of Jesus here mentioned is evidence of the great impression he had made upon his countrymen. Compare vs. 26. Vss. 15–24. It is not unlikely that these verses belong properly in immediate connection with 5 : 47. They seem to continue the discussion there reported. See ¶ 206. "Letters": not rudimentary knowledge, but rabbinical learning. That Jesus could read appears from Luke 4 : 17. Vs. 17, "if any man willeth," etc.: a

central principle in the teaching of Jesus in the fourth gospel. Perception of the truth of his teachings comes to any man who honestly endeavors to do God's will as far as he perceives it. It was their unwillingness to follow the light they had that made the Jews unable to appreciate Jesus. (*Cf.* John 3 : 19–21, and especially 5 : 39–47.) Vss. 19–24 illustrate the blindness that comes to religious people who refuse to see all truth at their disposal. The Jews were ready to kill Jesus for breaking (as they said) the sabbath by healing a man on that day. Jesus replies that they do not hesitate to do the same when the legal time for circumcising a boy falls on that day. If their sabbath law could yield to the law of circumcision, he argues it certainly should to that of mercy. Vs. 27 refers to a current belief that the Messiah should come unexpectedly from some place where he was hidden. Vs. 28. Jesus concedes that they know he comes from Galilee, but denies that they know the Person from whom he comes. Vs. 34, "shall not find me": referring to the fact that with their natures they cannot hope to approach the God to whom he goes, or to a disappointment in store for them in a search for a Messiah. (*Cf.* 8 : 21–24.) Vs. 35, "dispersion": the ordinary term to denote the Jews who lived dispersed among the cities of the Roman empire. Vss. 37, 38, "if any man," etc.: words probably suggested by the fact that on each day of the Feast of Tabernacles, except the last, water was brought in a golden pitcher from the Pool of Siloam to the temple, in commemoration of the water given the Israelites on their journey from Egypt across the desert. Vs. 39 is an explanation of the evangelist's, identifying the "living water" with the "gifts" and "fruit" of the Spirit. Vss. 40, 41 illustrate again how the same evidence caused faith or unbelief according to the weight men gave their preconceptions as to what the Christ should be. This is even more striking in the words of the Pharisees to Nicodemus (vs. 52). It is worth noticing that in vs. 48 we have evidence that Jesus had as yet no open followers among the rulers of the Jews.

¶ 202. **The Feast of Tabernacles.**—This feast was celebrated in the seventh month (September–October) and marked the close of the fruit harvest. It also commemorated the journey from Egypt to Palestine, and therefore the people lived in booths. It lasted for a week, and on each day were great numbers of sacrifices. By the time of Jesus the feast also included, among other ceremonies, the bringing of water from Siloam to the temple, where it was poured as a libation on the altar, and the lighting of the four great golden candelabra in the Court

of the Women. The week of festivities was followed by a day of "holy convocation." See Lev. 23:34–44; Numb. 29:12–40.

¶ 203. **Notes on § 83, John 7:53—8:11.**—This section is missing in all the important manuscripts and cannot have been in the original text of the gospel preserved for us. But commentators are generally willing to accept the event as very probably historical, coming to us from some eyewitness. It illustrates the tenderness and chivalry of Jesus as well as his appeal to the consciences of the woman's accusers.

¶ 204. **Notes on § 84, John 8:12–30.**—Vs 12, "light": a figure suggested by the illuminations of the feast (see ¶ 202), which in turn recalled the pillar of fire in the desert. The place where Jesus was teaching was by the "treasury," *i. e.*, the series of thirteen chests with trumpet-shaped openings intended to receive gifts. They were probably in or near the wall separating the Court of the Women from that of the Gentiles. Vss. 13–30 contain a new statement of the thought that the reason for the Jews' failure to appreciate Jesus was moral. The evidence he submitted to them would have been sufficient had they not "judged according to the flesh," and thus without spiritual sympathy. They drew their thought and their life, not from God, but from sinful sources. This blinds their religious vision. Vs. 24, "that I am": supply "not of this world" or "from above" (vs. 23). Vs. 25, "even that which I have spoken," etc.: a very obscure statement even in the Greek. It may refer to the effort made by Jesus from the very outset of his mission to get them to appreciate him; or to the definition he has just given of himself at the beginning of his discourse (vs. 12), "the light of the world." Vs. 26. Jesus here states his duty: to speak the truth God has given him even to those who do not appreciate it. Vs. 28, "when ye have lifted up the Son of man": a difficult saying to understand, but probably implies that when the Jews have killed Jesus (John 12:32, 33), they will see, in the miseries that follow, that he was the Messiah and that his self-estimate was due to his correct appreciation of the mission God had given him. Their present duty was, without waiting for that judgment day, to accept him as the Christ.

¶ 205. **Notes on § 85, John 8:31–59.**—Vs. 31, "those Jews which had believed on him": *cf.* vs. 30. Evidently their faith was not complete or intelligent, for they had not seen the real significance of Jesus. He now proceeds to instruct them. Faith is to lead them to follow his teaching ("abiding in my word"), and thus to moral emancipation through the truth he taught. Vs. 33, "never yet been in bondage": *i. e.*, been slaves and so in need of emancipation. Their words show

how far they were from being true disciples of Jesus. They do not think of moral bondage. Vs. 34 describes the slavery to which Jesus made reference—slavery to sin. Could there be a worse master? Vs. 35 contains a slight change of figure—the father of the son cannot be the master of the slave. The main thought, however, is plain. The slave can be emancipated, and Jesus has the power of absolute emancipation because of his authority as Son of God. Vs. 37. From this point the words of Jesus can hardly have been addressed to the Jews who had begun to have faith in him. Vs. 39, "the works of Abraham": *i. e.*, faith. The central thought of the section vss. 37–47 is derived from the thought "like father, like son," *i. e.*, a good man is like God and sees the likeness of God in other good men. Moral characters and relationships are revealed by acts, and specifically by the response of men's hearts to the character and teaching of Jesus. Men of God respond to divine thought (vs. 47). Vs. 48, "Samaritan": the name of a hated race, but here is possibly a mistransliteration in the Greek for *Shomron*, the prince of the devils. Vs. 51, "death": *i. e.*, the opposite of eternal life; moral, not physical. Vss. 54, 55 contain a new insistence by Jesus upon the clearness of his knowledge of God. Vs. 56, "rejoiced to see my day," etc.: hence Abraham recognized my superiority to him. A further implication possibly is a denial of the Jews' statement that Abraham is dead. *Cf.* Mark 12 : 26. Vs. 58, "before Abraham was I am": a claim of preëxistence. Vs. 59 does not of necessity involve anything miraculous.

¶ 206. **The Order of Sections in the Gospel of John.**—Attention has been much directed in recent years to what seem to be indications that the original arrangement of some of the material of the gospel of John has been in some way changed. Thus, for example, in 7 : 15 the Jews appparently refer to a statement of Jesus in 5 : 47, and the paragraph vss. 15–24 unquestionably carries forward the controversy related in chap. 5. It is very unlikely that the events of chap. 6 and of 7 : 1–14, involving months of absence from Jerusalem on Jesus' part, fall between the two parts of one conversation. To carry back these verses to the end of chap. 5 seems clearly to restore the original connection. Some other instances are less clear, but the probability is that a number of such transpositions have occurred in chaps. 6–18. Whether this is due to the fact that John left his gospel in the form of discourses rather than a completed book, and that his disciples arranged them after his death, or to accidental displacement of the sheets of which the book was composed, or to some other unknown cause, cannot now be certainly determined.

See SPITTA, *Zur Geschichte u. Litteratur des Urchristenthums*, Vol. I, pp. 157–204; BACON, in *Journal of Biblical Literature*, 1894, pp. 64–76; and *American Journal of Theology*, October, 1900, pp. 770–95; BURTON, *A Short Introduction to the Gospels*, pp. 122 ff.

¶ 207. **Characteristics of the Third Period of the Galilean Ministry.**—This third period of the Galilean ministry, so-called, is largely spent in journeys which carried Jesus into regions north of Galilee, and outside of Jewish territory; to which is also added a journey to Jerusalem. The inclusion of the period in the Galilean ministry is justified by the fact that only at its close did Jesus finally give over work in Galilee, and set his face toward Jerusalem (Mark 10:1; Luke 9:51).

The events narrated in John, chap. 6, show why Jesus was constrained to withdraw to so great an extent from Galilee. When the multitude which one day was ready to compel Jesus to be their king is the next day reluctantly convinced that his aims are wholly spiritual, that he will not exercise his supernatural power for the furtherance of worldly and selfish ends, many of them turn their backs upon him. If this multitude represents the people of Galilee, it is evident that, for the present at least, evangelization cannot be further prosecuted in this region. The truth has won its own and repelled the rest. The attitude of the scribes and Pharisees as it appears in Mark 7:1–23 points in the same direction. *Cf.* ¶ 173.

From this fact, too, it is evident that the time of Christ's suffering cannot be far distant; and for this the disciples must be prepared. The long northern journeys not only provide a way of escape from Galilee, but afford opportunity for teaching the disciples, clarifying their thoughts, and preparing their minds for what is speedily to come to pass. To this purpose are related the confession of Peter, Jesus' announcement of his sufferings, death, and resurrection, and the transfiguration. The faith of the apostles, which has endured the shock of opposition and defection on the part of the people (John 6:66–71), and which had risen to the point of a deliberate and explicit acknowledgment of Jesus' messiahship (Matt. 16:13–20), yet recoils from the announcement that Jesus must die (Matt. 16:21, 22).

The two ideas, divine messiahship and death at the hands of the leaders of the nation, are to the disciples irreconcilable. Yet it is needful that their faith accept both. And this is, to the three that witnessed it, the lesson of the transfiguration. On the mountain they see the shining forth of his glory; they hear Moses and Elijah speak concerning his departure, which he was to accomplish at Jerusalem; they hear the Father's voice attesting the Lord's divine sonship, and bidding them believe his word. Thus the two irreconcilable ideas are both affirmed by unimpeachable witnesses. Returning from the mountain toward the Sea of Galilee, Jesus repeats the prophecy of his death. Though even now not fully comprehending his meaning, they yet perceive enough to be deeply sorrowful and no longer to contradict.

Of the three features which were mentioned under ¶ 175 as characterizing

the second period of the Galilean ministry—active evangelization, organization of the kingdom, instruction of the apostles—it is evident that the third is most prominent in the present period. If we should characterize each of the three periods of the Galilean ministry by the relation of Jesus to the Twelve, they might be designated thus: first period, the gathering of the apostles; second period, the instruction of the apostles respecting the nature of the kingdom and the training of them in the work of evangelization; third period, the beginning of the preparation of the apostles for the departure of Jesus.

As respects the attitude of others to Jesus, this is evidently in the main one of dormant opposition. In Galilee Jesus avoids conflict, yet when he tests the temper of the people he finds it unchanged (Mark 8:11).

¶ 208. **Questions and Suggestions for Study.**—(1)* Relate the conversation between Jesus and his brothers. (2) What evidence is there that his brothers did not believe in Jesus? (3)* How does Jesus compare the importance of himself and them? (4)* Describe briefly the Feast of Tabernacles. (5)* What was the main subject of Jesus' teaching at the feast? (6)* What argument does he use to justify his right to do good on the sabbath day? (7) Should there ever have been any need for such an argument? (8)* Why did not the people believe Jesus was the Christ? (9) How does Jesus distinguish between himself and his enemies? (10)* Give the various arguments used by the Jews at this time in favor of and against the messiahship of Jesus. (11) Had there ever been a prophet from Galilee?

(12)* What charge did the Jews bring against the trustworthiness of Jesus' testimony to himself? (13)* On what grounds does Jesus defend its trustworthiness? (14)* What is the meaning of the warning of Jesus in John 8:21? (15) How does Jesus account for this failure to believe in him? (16)* What is the meaning of John 8:28? (17)* In what sense is Jesus the light of the world?

(18)* What, according to Jesus, is the effect of truth? (19)* What of sin? (20)* What work of Abraham can all men perform? (21) What estimate does Jesus put on himself in John 8:53–58? (22) What is the chief reason today why men do

not appreciate Jesus? (23) In what respect is Jesus a deliverer? (24)* Collect the descriptions of Jesus given by himself in §§ 82, 84, 85, and give a brief interpretation of each.

¶ 209. **Constructive Work.**—The student should write chap. xx of his "Life of Christ," following the outline at the head of this chapter, and discussing especially the illuminating and the emancipating influence of Jesus' teaching.

¶ 210. **Supplementary Topics for Study.**

1. The Feast of Tabernacles: its origin and celebration.

EDERSHEIM, *The Temple*, chap. 14; *Life and Times of Jesus*, Vol. II, pp. 145–60.

2. The relations of Jesus with his family.

¶ 211. **Review Questions on the Galilean Ministry.**—(1)* Into what three parts is the Galilean ministry divided? (Name the terminal events as given in the part titles.) (2)* Give the chapters or the sections, or the chapters and the sections, of the first of the three periods. (3)* Of the second. (4)* Of the third. (5)* Name the events of the first period which are most important and characteristic. (6)* Of the second. (7)* Of the third. (8)* Describe Jesus' situation at the beginning of the Galilean ministry as respects disciples, reputation, attitude of the people, attitude of the leaders of the people. (9)* Characterize by its salient features the first period of the Galilean ministry. (10)* The second. (11)* The third. (12)* Describe Jesus' situation at the end of the first period, at the end of the second, at the end of the third. (13)* What was the general result of the whole ministry in Galilee?

Part VII.

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM.

CHAPTER XXI.

THE DEPARTURE FROM GALILEE AND THE MISSION OF THE SEVENTY.

§86. **The final departure from Galilee.**
Matt. 19:1, 2. Mark 10:1. Luke 9:51–62.
Matt. 8:[18] 19–22.

§87. **The mission of the Seventy.**
Matt. 11:20–30. Luke 10:1–24.

§88. **The good Samaritan.**
Luke 10:25–37.

§89. **The visit to Martha and Mary.**
Luke 10:38–42.

¶212. **The Records of the Perean Ministry.**—The Perean ministry, so-called, is bounded by the departure from Galilee recorded in Matt. 19:1; Mark 10:1, and Luke 9:51 on the one side, and on the other by the arrival at Jerusalem, likewise recorded by all three (Matt. 21:1; Mark 11:1; Luke 19:29), as well as in John 12:12. In length, however, the several records vary greatly. Mark's account of events between the departure from Galilee and the arrival at Jerusalem comprises but one chapter, the tenth. Matthew's follows Mark's closely, adding some material, chiefly that of 20:1–16. Luke's record, on the other hand, covers ten chapters, from 9:51—19:28, of which only 18:15–43 is parallel to Mark. A fraction of the remainder is paralleled in Matthew, but in the latter gospel is assigned, not to this period, but to the Galilean ministry and passion week. This whole portion of Luke has somewhat the appearance of being a collection of events and teachings largely without reference to their order. Very probably, with the exception of the portions which are parallel to Mark, it constituted one of his documentary sources, introduced here entire. Though there is no better order in which to study these events than that in which Luke has given them, yet the student is scarcely warranted in laying any stress on the order of succession. The events from John's gospel that fall in this period occur chiefly at Jerusalem.

The arrangement of them with reference to the Luke events must be in large part conjectural. The only clue we possess, and this a very uncertain one, is the fact that Luke's narrative suggests two arrivals at Jerusalem preceding the final one, and John likewise intimates the same. In the arrangement which we follow the three arrivals implied in Luke are made to tally with the three implied in John. Yet in view of the possibility that the order of John's gospel is not as it stands chronological (*cf.* ¶ 206), and a like uncertainty concerning this portion of Luke, it is possible to affirm confidently no more than that there was in all probability a considerable interval between the departure from Galilee and the final arrival in Jerusalem, which was occupied by Jesus in the evangelization of the regions not yet reached, the instruction of the disciples, and controversy with the Jerusalem leaders. See also ¶ 213.

¶ 213. **Notes on § 86, Luke 9 : 51–62.**—Vs. 51, "that he should be received up": leave the earth for heaven; the corresponding verb is used in Mark 16 : 19; Acts 1 : 2, 11, 22 of the ascension. Luke looks beyond the death and resurrection to the ascension, or includes the former in the latter. "Steadfastly set his face to go to Jerusalem": set out with fixed purpose to go to the city where he knew that he must die (Matt. 16 : 21; 17 : 22, 23). Vs. 52, "a village of the Samaritans": Evidently therefore it was his intention to make his journey, in part at least, through Samaria. Mark 10 : 1 says, "cometh into the borders of Judea and beyond Jordan," an expression which covers the whole period from the departure from Galilee till the arrival at Jerusalem, and distinguishes Judea from Perea ("beyond Jordan"). Matt. 19 : 1, omitting the "and" of Mark, limits the statement to the journey through Perea. Neither Matthew nor Mark mentions the Samaritan incident. Luke evidently has independent sources. "To make ready for him": provide him a place of lodging, etc.; *Cf.* Mark 6 : 10; Jesus was evidently traveling with quite a company—a fact which leads us to distinguish this journey from that of John 7 : 10. On vss. 53–56 *cf.* Mark 6 : 11; Matt. 10 : 23.

Vs. 58, "the Son of man hath not where to lay his head": a homeless wanderer, made so, however, not by absolute poverty, but by the necessities of his mission, a fact of which Jesus would be especially conscious at this moment, when he had left Galilee behind, and had been repulsed from a Samaritan village. Vs. 59, "suffer me first to go and bury my father": We naturally assume that the father was lying dead. But it may be that the man meant to ask permission to remain at home while his father lived, and only after his death to follow Jesus. What circumstances of the man's state of mind or of Jesus' plan justified Jesus' seemingly stern answer we cannot tell. The genera'

meaning is in any case clear; the kingdom of heaven always has the first claim, and there are circumstances which render the duty of preaching the kingdom so imperative that not even the otherwise imperative duty of showing respect to one's aged or deceased parents can stand in the way of such service. Lesser duties can be left to those who have heard no such voice of duty—those who are still spiritually dead. Vs. 61, "to bid farewell to them that are at my house": to linger a little longer before taking the final step, the outcome of which would probably have been that his resolution to follow Jesus would have disappeared. To the first of the three disciples, who was in danger of taking impulsively a step the significance of which he had not considered, Jesus points out the cost and seriousness of discipleship; to the second, its paramount claims; to the third, the danger of irresolution and the need of prompt decisive choice.

Matthew also contains two of these three incidents, but places them in the midst of the Galilean ministry, as Jesus returns from the country of the Gadarenes. This he doubtless did to bring them into the chapter which emphasizes the authority of Jesus.

¶ 214. **Notes on § 87, Luke 10:1–24.**—Vs. 1, "seventy others . . . . two and two . . . . into every city and village whither he himself was about to come": This sentence makes it clear that Jesus planned a quite extensive evangelistic tour, intending himself to visit not less than thirty-five towns, probably many more. Where these towns were Luke does not say, other than that they were between Galilee and Jerusalem. Probably many, perhaps most, of them lay in Perea, as Matthew suggests, or in Judea and Perea, as Mark implies. Perea was the one territory inhabited by Jews in which Jesus had as yet done little or no work. Knowing that the end of his life is near, he plans a tour which shall reach as fully as may be the one remaining district of Palestine. This event, therefore, gives character in large part to the whole period. On vs. 2 see ¶ 161. Vss. 3–12 are very similar in general purport to the instructions to the Twelve given in Mark 6:8–16. See § 64 and ¶¶ 160, 161. The most notable peculiarity of this passage (taken up, however, by Matthew in his chap. 10) is the latter half of vs. 7, "the laborer is worthy of his hire," on which compare 1 Cor. 9:14 with its context, and 1 Tim. 5:18. Vss. 13–16 (parallel to Matt. 11:20–24), the woes upon the cities that did not receive him, Chorazin, Bethsaida, and Capernaum, illustrate both how much of the activity of Jesus is not specially recorded in the gospels, and how supreme an emphasis he put upon the significance of the

message which he brought. They who reject Jesus pronounce on themselves a doom than which there can be none more severe.

Vs. 17, "and the seventy returned": not necessarily or probably all at once, but in pairs from time to time. Vs. 18, "I beheld Satan as lightning fallen": rather, beheld Satan . . . . fall; a highly figurative expression for his foresight of the overthrow of Satan's dominion in the world. Vs. 20, "that your names are written in heaven": *i. e.*, that you are the accepted children of God; this fundamental fact is far more than the possession of a particular form of power.

Vs. 21, "didst hide these things from the wise and understanding": These words must not be separated in thought from those which follow. The fact in which Jesus rejoices is that not wisdom and learning are requisite for the reception of the gospel message, but only open-mindedness and childlike simplicity. Or it may be that Jesus' thankfulness is based simply on the fact that it seemed good in God's sight—a thing which he accepted in faith, though unable to understand it. *Cf.* Matt. 13:52. Vs. 22, "all things have been delivered unto me of my Father," etc.: a most notable saying of a kind common in the gospel of John, but rare in the other gospels, attested here by its presence in Matthew and Luke. It is an affirmation of the full authority of Jesus as the representative of the Father on earth, of the perfect fellowship between the Son and the Father, and of the dependence of men upon the Son for knowledge of the Father.

Vss. 23, 24 (found also, except for the introductory sentence, in Matt. 13:16, 17) emphasize the peculiar privilege which the disciples enjoyed in having this revelation.

Matt. 11:28–30 adds to the material common to both evangelists words which for centuries have brought peace to burdened hearts. When Jesus uttered them, we have no certain means of knowing; but of how little consequence that is compared with the words themselves!

Note the mingling of the severe and gentle sides of Jesus' character in the gospel.

¶ 215. **Notes on § 88, Luke 10:25–37.**—Vs. 25, "a . . . . lawyer": a scribe. "Tempted him": put him to the test, not necessarily maliciously. Vs. 28, "this do, and thou shalt live": shalt inherit eternal life (see vs. 25). Vs. 30, "fell among robbers": This road is still infested with robbers. Vs. 34, "pouring on them oil and wine": the usual remedies then for such injuries. Vs. 35, "two pence": two denarii (*cf.* ¶ 167). The parable (for such it is in effect, even if the incident actually occurred as related) answers the question, Who is my

neighbor, whom I am to love as myself? the answer being, in effect, that my neighbor is anyone whom it is in my power to help. Vs. 37, "go thou and do likewise": *i. e.*, if you would inherit eternal life, love your neighbor as yourself, count him as neighbor whom you can help, and show your love in readiness to help. He who does this shall inherit eternal life. This is the same standard that is set up in the Sermon on the Mount, and here as there it is the standard, not the power by which it is to be attained, that Jesus speaks of.

¶ 216. **Notes on § 89, Luke 10:38–42.**—Vs. 38, "a certain village": *Cf.* John 11:1. Vs. 39, "sat at the Lord's feet": as a pupil. Vs. 41, "cumbered," etc.: distracted, drawn hither and thither with her efforts to entertain Jesus elaborately. Vs. 42, "but one thing is needful": referring primarily to food, as is still more clear if the marginal read- of the R. V., "but few things are needful or one," is the correct one. "Mary hath chosen the good part": a play on words, as if Jesus had said, "Mary has chosen the best food, namely, to sit at my feet and be taught." The words of Jesus are at once a gentle and courteous protest against his hostess' making his stay in her house the occasion of elaborate entertainment of him—a thing which, though it sprang from the impulse of love, yet both deprived her of the benefits of his presence there and really dishonored him by assuming that he cared more for fine food than for the joy of imparting truth (*cf.* John 4:34). Only an over-literalness, which is false interpretation, can find in them the idea that Jesus objected to their providing or preparing suitable food for themselves or him.

¶ 217. **Questions and Suggestions for Study.**—(1)* In what gospel is there the fullest account of the Perean ministry, so-called? (2)* What other gospels have some record of it? (3) Did all of the events of this period actually occur in Perea? If not, in what other regions? (4)* Explain the meaning of Luke 9:51. (5)* What does vs. 52 imply as to the route which Jesus had intended to pursue? (6) What spirit did the Samaritans show, and what the disciples? (7)* State Jesus' answers to the three disciples that proposed to follow him. (8) Explain the meaning of each answer.

(9)* What does Luke 10:1 show as to Jesus' plans of work in this period? (10) How much time would be required to carry out this plan? (11) What is the general intent of Jesus

instructions to these disciples? (12) On what previous occasion had he given similar instructions? (13) For what does Jesus upbraid the cities in which he had labored? (14) What general principle is implied in his comparison of their guilt with that of Tyre and Sidon? (15) Suggest modern applications of that principle. (16) Which principle is implied in Luke 10:16? (17) Explain Luke 10:20 (*cf.* Matt. 10:40; Mark 9:37). (18) What is the meaning of Luke 10:21? (19) Of Luke 10:22? (20) Of Matt. 11:28–30?

(21) What led Jesus to tell the story of the merciful Samaritan? (22) What did he intend to teach by it? (23) What other words or discourses of Jesus teach substantially the same?

(24) For what did Jesus reprove Martha when he visited her house? (25) What general principle underlies this reproof? (26) Wherein is Jesus' example on this occasion an example to guests in general?

¶ 218. **Constructive Work.**— Write chap. xxi of your "Life of Christ," bringing out as clearly as you can what Jesus set out to accomplish in this period, explaining the significance of the mission of the Seventy, and discussing briefly the other events of the chapter.

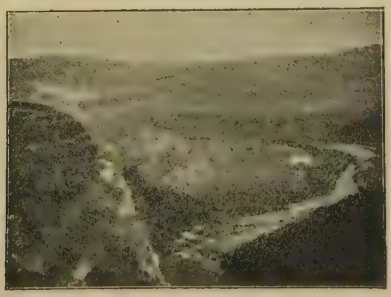
¶ 219. **Supplementary Topics for Study.**

1. Did Jesus follow any systematic plan for the evangelization of the different parts of Palestine?

2. The relation of the seventy disciples to Jesus as compared with that of the Twelve.

3. A study of Matt. 11:28–30.

4. The applicability of Luke 10:23, 24 to the Christians of today?



YARMUK VALLEY, LOOKING EAST

CHAPTER XXII.

THE HEALING OF THE MAN BORN BLIND, AND OTHER EVENTS IN JERUSALEM.

§ 90.	**Healing of the man born blind.**	**John, chap. 9.**
§ 91.	**The Good Shepherd.**	**John 10 : 1–21.**
§ 92.	**Christ at the Feast of Dedication.**	**John 10 : 22–42.**

¶ 220. **Notes on § 90, John, chap. 9.**— The narrative of this chapter falls into the following somewhat distinct parts: (1) the conversation between Jesus and his disciples concerning the cause of the man's blindness, etc., vss. 1–5; (2) the healing of the man, vss. 6, 7; (3) conversation about the man and between him and his neighbors, vss. 8–12; (4) the discussion of the Pharisees with the man, vss. 13–17; (5) discussion with his parents, vss. 18–23; (6) second discussion of the Pharisees with the man, vss. 24–34; (7) conversation between Jesus and the man, vss. 35–39; (8) conversation between Jesus and the Pharisees. With this is evidently connected in thought 10 : 19–21 (*cf.* the similar relation of 7 : 15–24 to chap. 5). The whole narrative reminds us of chap. 5, in which, as here, Jesus healed a man in Jerusalem on the sabbath day, the Jews, learning from the healed man who had healed him, accuse Jesus of breaking the sabbath, and Jesus enters into discussion with them. In both narratives there is the same conflict between the argument that Jesus cannot be a good man because he breaks the sabbath, and the inference that he must be sent from God because of the works that he does. In the extent of the discussion between Jesus and the Pharisees, and in other details, the two events are quite different. The conduct of the man is much more prominent in this narrative, and his character stands out much more distinctly.

The time of this event is difficult to determine. In John 7 : 14 Jesus is at the Feast of Tabernacles; in 10 : 22, at the Feast of Dedication. At no point between is there a clear indication of the separation between what happened at the one feast and that which belongs at the other. We may perhaps most safely assume that all of chaps. 9 and 10 belong to the Feast of Dedication, though it is altogether possible that the original order of the paragraphs has been disturbed. See ¶ 206.

Vs. 1, "as he passed by": For the reasons just indicated, this expression affords no certain indication as to the time and place of this event. Vs. 3, "neither did this man sin nor his parents": as so often in Jesus' words, not to be taken literally; answering the question of the disciples Jesus says that the man's blindness is not traceable either to his own or his parents' sin. Thus he rejects that theory on the basis of which so many still blame others, torture themselves, or rebel against God, viz.: that every misfortune is a divine punishment of sin. That sin brings suffering Jesus does not deny here, and elsewhere teaches; but not in the sense that each misfortune or item of suffering can be traced back to a particular sin. The greatest sufferers are not necessarily the greatest sinners, or children of great sinners. "But that the works of God should be made manifest in him": The reference is perhaps primarily to the restoration of his sight by Jesus; but the principle is broader than this. All suffering has its end, not solely in the punishment or the good of the sufferer, but in the accomplishment of the gracious and far-reaching purposes of God for the world. Vs. 5: *Cf.* John 8: 12. Vs. 6, "made clay of the spittle": *Cf.* Mark 8: 23. Vs. 7, "the Pool of Siloam": still existing, and known as 'Ain Silwân. It is situated outside the city walls at the southeastern corner of the city. The ancient wall approached it much nearer than the modern wall does. Its present dimensions are eighteen feet from east to west, by fifty-five feet north and south, and twenty-five feet deep. It was formerly much larger. It is fed from the so-called Virgin's Fountain, through a tunnel 1,760 feet long, through which the flow is intermittent. An inscription describing the construction of the tunnel was found within it in 1880.

Vss. 24, 25. The two methods of reasoning referred to above stand out here distinctly. The Pharisees reason that Jesus is a sinner because he does not observe the sabbath according to their notion of its proper observance. The kindliness of his action weighs for nothing with them. *Cf.* Mark 3: 1–6. The man with a lively sense of Jesus' kindness to him, and of the greatness of the deed, waives the argument of the Pharisees, and declares that Jesus is a prophet (vs. 17). Which reasoning is right? Vs. 34, "and they cast him out": *i. e.*, out of the synagogue (*cf.* vs. 22), or, in modern phrase, excluded him from the church, excommunicated him. What was involved in it is suggested by Matt. 18: 17.

Vs. 35, "dost thou believe on the Son of God?": The margin "Son of man" is probably the true reading, in which case Jesus asks, in

effect, "dost thou believe in me?" But the man, being unacquainted with this self-designation of Jesus, supposes him to be speaking of a third person. As soon as he learns the meaning of Jesus' question he at once expresses his faith in Jesus. Thus here as elsewhere, what Jesus seeks to gain at first is not an acknowledgment of any proposition concerning him, as that he was the Messiah, or Son of God, but trust in him personally. Definitions come later. Vs. 41, "if ye were blind": *i. e.*, real inability to perceive truth would leave you without sin, because without responsibility. But the possession of power to perceive, expressed in their assertion that they saw, but which they did not really use, condemns them.

¶ 221. **Notes on § 91, John 10 : 1–21.**— This discourse of Jesus on the Good Shepherd falls into three parts: (1) the marks of the shepherd in general, as distinguished from the thief and the robber, vss. 1–6; (2) Jesus the door of the fold, vss. 7–9 (though vs. 8 anticipates the theme of the third part, and is perhaps out of its original place); (3) Jesus the Good Shepherd, vss. 10–18. The theme is resumed also in vss. 24–29.

Vss. 1–6, contrasting the shepherd and the robber in general, emphasize especially the fact that the shepherd enters by the door, the porter opening to him voluntarily, and the sheep following of their own accord, because they recognize his voice. The robber, on the other hand, comes in by stealth or force. In the interpretation of the figure it must be remembered that the shepherd is the type of the king (Jer. 23 : 1–4; Ezek. 34 : 1–15; Mic. 5 : 5), and of the messianic king in particular. And while Jesus does not in this paragraph specifically name himself, he is undoubtedly thinking of himself as the shepherd, in contrast with all who had sought to establish their kingdom by force—a thing which was more or less true of many, if not all, past kings of Israel (*cf.* again Jer. 23 : 1–4; Ezek. 34 : 1–5; and on vs. 8 below), and especially of the false Messiahs of his own day. His rule, on the other hand, was not one of force, but of love; he enters the fold by the door, the porter admitting him, and his own sheep gladly following him. By this he is shown to be the true shepherd, the true Messiah of the people. A messiahship of force and violence is by that very fact a false messiahship. And yet it was because he came not thus, but in meekness and gentleness, that the leaders of the people rejected him.

Vss. 7, 9 constitute parenthetically a distinct parable from 1–6, making a different use of the illustration of the sheepfold, and applying

SHEPHERDS FORDING THE JORDAN WITH THEIR FLOCKS

it specifically to Jesus. He is now presented as the door through which the sheep (not the shepherd particularly) enter in. The two uses of the illustration must not be confused or combined.

Vs. 8 is probably to be understood as a general characterization of the kings of former times, all of whom in greater or less degree ruled the people for their own profit or pleasure, rather than solely for the good of the people. Jesus is the first *true* shepherd of the people. On the connection of this verse see above.

Vss. 10–18, returning to the use of the figure in vss. 1–5, present Jesus specifically as the good shepherd, in contrast with the thief and the mere hireling, emphasizing his voluntary surrender of his life for his sheep. In this he is the exact opposite of the kings who preceded him. *Cf.* Mark 10 : 45. Vs. 16 contains one of the few instances in which Jesus refers to his work as extending beyond the nation of Israel. Yet *cf.* John 12 : 20–24 ; Matt. 13 : 38 ; and ¶ 178. The whole section is a most impressive presentation of Jesus' conception of his messiahship, but without once using the word "Messiah."

On the charge "he hath a demon," vs. 19, *cf.* § 55, Mark 3 : 22, and parallels.

¶ 222. **Notes on § 92, John 10 : 22–42.**—Vs. 22, "the Feast of Dedication" : not one of the most ancient of the Jewish feasts, but instituted by Judas Maccabeus in 164 B. C. in celebration of the re-devotion of the temple to the worship of Jehovah after Antiochus Epiphanes had polluted it by heathen sacrifices. "It was winter" : The feast began on the twenty-fifth of the month Chislev (November–December). Vs. 23, "Solomon's porch" : the colonnade on the east side of the temple. See ¶ 75. Vs. 25, "Jesus answered them, I told you, and ye believe not" : There is no record in this gospel that Jesus had plainly said to the Jews, "I am the Messiah," and the synoptists imply that he had not done so (Mark 8 : 30 ; 9 : 9). The meaning of Jesus is doubtless that which the next clause suggests, that his deeds have furnished them the evidence, if they would honestly interpret it for themselves. *Cf.* Matt. 16 : 3 and ¶ 181. It was Jesus' aim always to show men what he was by his life, rather than to tell them in words who he was. Mere names would be of little significance unless they stood for right conceptions. Vs. 25, "in my Father's name" : through fellowship with him and with acknowledgment that they are done by his power (John 5 : 19 ff.; 6 : 38; 8 : 16). Vs. 26, "ye believe not, because ye are not of my sheep" : you have not that moral sympathy and affinity with me which would lead you to hear and accept my words (*cf.* vss. 4, 5, 27) ;

this is the reiterated thought of this chapter : the shepherd draws to himself his own. *Cf.* also John 6 : 44. Vs. 28, "and I give unto them eternal life" : carrying the shepherd-care, so to speak, to its highest power, not only protecting them against such ills as robbers and wild beasts, but securing them a perpetuity of blessed life, even beyond death (*cf.* John 6 : 40, 47–51). "No one shall snatch them out of my hand": *Cf.* the last clause of the next verse ; all God's resources defend those who follow Jesus as their shepherd. "I and the Father are one" : one in purpose and power, so that to be in Jesus' care is to be in the Father's also. Vs. 31, "the Jews took up stones to stone him": *Cf.* vs. 33 ; John 5 : 18 ; Lev. 24 : 16. The argument of Jesus in vss. 32–38 is this : He asks for what *work* they are about to stone him ; they answer : Not for *works*, but for *words*. Thou makest thyself God. Jesus replies : But my *words* are not blasphemous. Even men to whom the word of God came are in the Old Testament called gods (Ps. 82 : 6) ; while I, the Father's special messenger to the world, but called myself Son of God. And if in fact my title, Son of God, is to be taken in a sense which makes it higher than their name "gods," it is because my works shows that it bears this higher sense. Will you stone me for what my works prove ? Thus here, as constantly, Jesus drives them back from words and names to facts. They demand that he give himself some name and title, and they stand ready to call it blasphemy. He says : Look at my works ; they are my claim ; believe about me what they prove.

Vs. 40, "beyond Jordan into the place where John at first baptized" : the reference is probably to Bethany beyond Jordan (John 1 : 28 ; *cf.* ¶ 65), the first place mentioned in this gospel as the scene of John's work. Notice the incidental testimony of this gospel, in agreement with Matthew and Mark, that Jesus spent part of this period east of the Jordan.

¶ 223. **Questions and Suggestions for Study.** (1) Into what parts may the story of the healing of the man born blind be divided? (2)* What does Jesus imply in his answer to the disciples' question concerning the relation of sin and suffering? (3)* With what feelings ought we to regard the exceptionally unfortunate or suffering? (4) How ought we to look upon our own sufferings ? (5)* Where is the Pool of Siloam ? (6)* Describe and characterize the conduct of the Pharisees with

reference to the healed man and to Jesus. (7) The conduct of the parents. (8)* The conduct of the man himself. (9) Explain Jesus' question in vs. 35, and the meaning of the man's answer. (10)* What was Jesus' general method in leading men to believe in him?

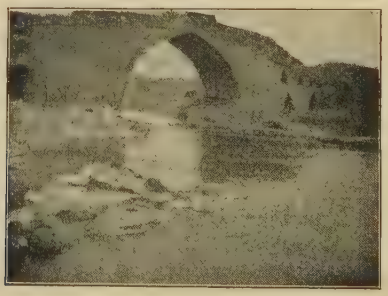
(11) Into what three parts is the section on the Good Shepherd (John 10:1–18) to be divided? (12)* What is the main thought of the first part? (13)* Of the second part? (14)* Of the third? (15)* What conception of messiahship does the whole discourse present? (16) In what passage in Mark does Jesus present the same thought? (17) To what does Jesus refer in vs. 16?

(18) When was the Feast of Dedication held? (19) What was Solomon's porch and where was it? (20)* What is the meaning of Jesus' answer to the demand of the Jews for a definite statement whether he was the Christ? (21) Explain the argument of vss. 32–38. (22) To what place did Jesus retire after this conversation?

¶224. **Constructive Work.**—Write out chap. xxii of your "Life of Christ," following the outline of sections, but bringing out clearly the attitude of the Jews toward Jesus in the matter of his healing of the blind man, and the bearing of the words of Jesus concerning himself as the Shepherd on the question the Jews were continually asking, viz., whether he was the Messiah.

¶ 225. **Supplementary Topics for Study.**

1. The references in the fourth gospel to localities in and about Jerusalem.
2. The feasts of the Jews referred to in the fourth gospel.
3. Jesus' conception of suffering as related to messiahship.
4. The general Jewish thought about the relation of suffering and sin.



JISR MEJAMIA

CHAPTER XXIII.

DISCOURSES IN PEREA.

§93. **Discourse on prayer.** Luke 11 : 1–13.
§94. **Woes against the Pharisees uttered at a Pharisee's table.** Luke 11 : 37–54.
§95. **Warnings against the spirit of Pharisaism.** Luke, chap. 12.
§96. **The Galileans slain by Pilate.** Luke 13 : 1–9.
§97. **The woman healed on a sabbath.** Luke 13 : 10–21.
§98. **The question whether few are saved.** Luke 13 : 22–30.
§99. **Reply to warning against Herod.** Luke 13 : 31–35.

¶ 226. **Notes on §93, Luke 11 : 1–13.**—This section falls into two divisions: (1) the Lord's prayer; (2) arguments for answers to prayer drawn from human experience. Vs. 1. The exact time and place we cannot fix. Notice that the request is suggested by two facts, the (often repeated) example of Jesus and the instruction of John, formerly the teacher of some of the disciples of Jesus. It was the habit of rabbis to teach prayers to their followers. What sort of prayer John taught his disciples we do not know. Vs. 2, "when ye pray": These words do not mean that one should always use the following phrases, but that one should pray in the same spirit and for the same class of things. What these permissible objects of prayer are may be seen by an analysis of the prayer. They are: (1) a universal recognition of God's presence and character; (2) the establishment of fraternal human relations through the better relations of men to God; (3) the satisfaction of legitimate physical needs; (4) personal fellowship with God through the forgiveness of sins; (5) protection from temptation. In other sayings Jesus makes God's forgiveness depend upon one's own willingness to forgive (Matt. 6 : 14, 15). Notice that although these petitions cover so much of the interests of one's life, they are all morally right, and none of them "tempts" God (*cf.* Matt. 4 : 7). Vs. 5 introduces the first of two *a fortiori* arguments in favor of prayer. The first is drawn from the ordinary experiences of neighbors. The transition is in vs. 9. If a selfish, lazy neighbor will yield to repeated requests, how much more may a generous heavenly Father be expected to regard prayer? Therefore one should feel courage to ask him for the things one needs. Vs. 11 introduces

the second *a fortiori* argument. It is drawn from the impulses of human fathers. They cannot mock their children. (The stone, etc., resembled somewhat the loaf of bread, etc.) How much more may the heavenly Father be trusted not to mock those who ask for the Holy

RUINS OF A SYNAGOGUE AT KEFR BIR'ÎM

Spirit, or, as Matt. 7 : 11 says, "good things"? Notice how Jesus thus suggests that we may come to appreciate the moral nature of God by a study of the best impulses of men.

¶ 227. **Notes on § 94, Luke 11 : 37–54.**—Vs. 37, "a Pharisee asked him to dine": Apparently this was before the break between Jesus and the religious leaders. Vs. 38, "had not first washed": *i. e.*, ceremonially cleansed himself; *cf.* Matt. 15 : 1 ff. Vs. 41, "give for alms those

things which are within": *i. e.*, within the dishes, or that personal sympathy and love that is within one's self. By this saying Jesus substitutes philanthropy for the ceremonial purification of vessels. To possess the spirit of sacrificing love is better than to observe all religious regulations, no matter how punctiliously. Vs. 42 introduces the first of a series of severe criticisms upon Pharisaism. While rightfully applying the Jewish law of tithing, the Pharisees had allowed a regard for insignificant prescriptions to blind them to the moral fundamentals of the law. Very conscientious people are always liable to such mistakes. Vs. 44, "tombs which appear not," etc.: There was nothing more ceremonially defiling than a corpse. By his comparison Jesus implies that the teaching of the Pharisees was likely to injure people without their being aware of it. Vs. 45, "lawyers": professional interpreters of the Jewish law; in this case perhaps not of the society of the Pharisees. Vs. 46; *cf.* Acts 15:10. That for which Jesus censures the lawyers is the besetting sin of all legalists in religion. Vss. 47, 48. Killing the prophets and building tombs for them is a division of labor! The words are sarcastic. If the Pharisees had really been seeking to honor the prophets, they would have observed their insistence upon the inner life and justice and mercy, rather than forms. Vs. 49, "wisdom of God": perhaps referring to some lost book; perhaps equivalent to "God in his wisdom; perhaps the evangelist's own term for Christ, substituted for "I" in the saying as given by Matt. 23:34, just as "Lord" is used by him in vs. 39 (*cf.* 1 Cor. 1:24, 30, where the term is used of Jesus). Vs. 53. This stratagem of his enemies was probably suggested by the severity of his language, but Jesus was not to be excited into foolish or treasonable sayings.

¶ 228. **Notes on § 95, Luke, chap. 12.**—The collection of sayings of Jesus contained in this chapter consists of warnings against devotion to self-preservation and the pursuit of wealth (vss. 1–21); exhortations to trust the heavenly Father under all circumstances (vss. 22–34), and to be active and faithful in the service of the kingdom (vss. 35–48); a forecast of the struggles resulting from a devotion to the principles of the kingdom of God (vss. 49–53). Vss. 1, 2 are evidently to be connected with the attack just made by Jesus upon the pretensions and vanity of the Pharisees. He urges his disciples to beware of the insidious influence of their hypocritical spirit, to be sincere and courageous in their preaching, even at the cost of life itself. Vs. 5, "Fear him": *i. e.*, Satan, though many commentators make it refer to God. Vss. 6, 7 argue the wisdom of a Christian's trusting the limitless

love of God. Vss. 8–10 teach the vast importance of a man's attitude toward Jesus, but most of all toward the Holy Spirit. See ¶ 140. Vss. 13–21 contain an epitome of Jesus' estimate as to the relative worth of wealth. Notice that here as elsewhere Jesus refuses to usurp the place of a court of law. His warning is not against wealth in itself, but against the avaricious and materialistic spirit that makes wealth the greatest object of ambition. It should be remembered that the story of the "rich fool" is a parable, not actual history. Vss. 22–34 continue the teaching as to the relative worth of wealth and the virtues that should characterize members of the kingdom of God. Above all should the disciple of Jesus trust his heavenly Father enough to do that which is right in business. If any teaching of Jesus is beyond misunderstanding, it is that success in business or in any other department of life is to be sacrificed when it is seen to involve selfishness or dishonesty. Even if one die in doing right, Jesus would teach that he should see that death itself is the Father's gift. Vss. 35–40 express teaching as to vigilance in terms of parables based on oriental customs. Notice in particular that service is the form taken by the master's reward. Vs. 41 suggests something of the same desire for special privilege shown at other times by the disciples (*cf.* John 21 : 21 ; Luke 9 : 46 ; Matt. 18 : 1 ; Mark 10 : 35 ff.; 10 : 28). The reply of Jesus teaches (1) that faithful performance of duty is a guarantee of reward, and (2) that punishment for neglect of duty is not averted but mitigated by ignorance. The justice of this teaching is seen from the point of view both of the servant and of the master. For a servant is under obligation to know his master's will. Known duty is not the measure of obligation. Ignorance may excuse a failure to serve, but what shall excuse ignorance ? Note especially the great principle enunciated in vs. 48.

Vss. 49, 50. In these verses we have a striking revelation of the self-consciousness of Jesus. "I came to cast fire" : a reference to the suffering a devotion to his teaching might cause. "I have a baptism," etc.: Jesus seems always, but especially after his break with the Pharisees, to have lived in full consciousness of his approaching death. Vss. 51–53. Nothing is more characteristic of Jesus than his clear perception of realities, and he could not fail to see that devotion to himself must often result in the severing of family ties. (*Cf.* Matt. 10 : 37 ; 19 : 29.)

Vss. 54–59. In these verses Jesus appeals to men to use the same insight in regard to the kingdom of God and his own teaching that they are accustomed to use in forecasting the weather or in avoiding

lawsuits. In particular, vss. 57–59 are a plea for the reasonableness of his teaching of love and reconciliation in the light of experience in oriental courts. There is still need of this very argument to convince men that the teachings of Jesus are reasonable.

¶ 229. **Notes on § 96, Luke 13 : 1–9.**— Vss. 1–5 refer to two incidents from which Jesus draws the same teaching: exceptional suffering is no proof of exceptional sinfulness. Here, as in John 9 : 2, 3, Jesus distinctly opposes the opinion, current in his time (and in ours as well), that sickness and misfortune are to be traced directly to an individual's sin. His position is rather that all men need to repent from a sinfulness that is something more than a delusion, and that the peculiar suffering of any particular man must be referred to the natural (but providential) order of affairs. It is not possible to discover any further information about the slaughter of the Galileans or the accident at Siloam. The latter may possibly have some connection with the aqueduct built by Pilate from funds taken from the temple treasury (JOSEPHUS, *Jewish War*, ii, 9, 4).

Vss. 6–9 contain a parable illustrating the longsuffering of God, but his inevitable punishment of a nation that does not meet its responsibilities.

¶ 230. **Notes on § 97, Luke 13 : 10–21.**—Vs. 11, "a spirit of infirmity": a reflection of the Jewish belief that disease was to be referred to demons. Vss. 14–16 contain another of the unanswerable arguments of Jesus against the pharisaic observance of the sabbath. He does not attack it as an institution, but shows that it is a day which no act of mercy can desecrate. On vss. 18–21 see ¶ 144.

¶ 231. **Notes on § 98, Luke 13 : 22–30.**— The question as to how many should be saved, *i. e.*, join the messianic kingdom, receives from Jesus an answer involving: (1) the statement that, as a matter of fact, few were seeking to enter the kingdom (vs 24); (2) the exhortation to seek to enter the kingdom before it is too late (vss. 24, 25); (3) the emphasis of the fact that privilege does not diminish obligation (vss. 26, 27); and (4) the prophecy that, to their fearful disappointment, the Jews would not possess the kingdom which they supposed would be theirs (vss. 28–30). The figure is that of a great feast held within a house, entrance to which is dependent upon a genuine acquaintance with the host.

¶ 232. **Notes on § 99, Luke 13 : 31–35.**—Vs. 31, "Herod": *i. e.*, the tetrarch. This conversation therefore must have taken place either in Galilee or Perea. "Would fain kill thee": We have no other

information to this effect, but rather to the contrary (Luke 23 : 8). At the same time, Herod might very well have thought of Jesus as a dangerous successor of John the Baptist. The words of the Pharisees, whether a part of a plot or not, were calculated to induce Jesus to leave the tetrarchy of Herod, and to go into Judea where the hierarchy had more power and could more easily arrest him. Jesus saw the danger that threatened him, and refused to hasten his fate by leaving work unfinished. The sadness of the lament over Jerusalem (vss. 34, 35) is intensified by these circumstances. There were never more cutting words than the last clause of vs. 33. The one fatal place for the messenger of Jehovah was in the center of Jehovah-worship. Outside of Jerusalem a prophet was safe! Notice again Jesus' supreme trust in his divine mission. Incidentally (vs. 34, "how many times," etc.) we have a hint of visits made by Jesus to Jerusalem — a fact mentioned only by the fourth gospel.

¶ 233. **Questions and Suggestions for Study.** — In studying the teaching of Jesus one should first of all distinguish between the form of a saying (which is often that of Hebrew poetry) and its real content. On the study of parables see ¶ 146. Many foolish interpretations have sprung from giving too much prominence to single words and figures of speech.

(1)* What are the chief classes of things for which Jesus taught his disciples to pray? (2)* What arguments does Jesus use to prove that one may believe God will answer prayer? (3) What elements in man's nature do we believe must in some way resemble elements in God's nature? (4) How, then, may we grow more like God? (See Matt. 5 : 43–48.)

(5)* What were the circumstances under which Jesus accused the Pharisees of hypocrisy? (6)* What was the most serious charge he brought against them? (7) Are Christian people ever guilty of the same error? (8) How does a man who perverts religion injure others? (9)* What did Jesus say about the lawyers? (10) Are educated people today liable to the same charge? (11) If so, how would Jesus say they could avoid it? (See John 3 : 3–6.)

(12)* What illustrations does Jesus use to show the all-embracing love of God? (13)* What is it "to confess" Jesus?

(14)* What does Jesus teach in Luke 12:13–34 about getting rich? (15)* What about the responsibility of Christians? (16)* Did Jesus expect that all of his followers would escape suffering? (17)* What appeals does he make to ordinary foresight to induce men to follow his teaching? (18) Are these teachings of Jesus capable of being put into operation today?

(19)* What does Jesus teach about the relation of suffering and sin? (20)* What about God's attitude toward a nation that is not living up to its privileges and responsibilities?

(21)* What is Jesus' position as to doing good on the sabbath? (22) What was that of the Pharisees? (23)* Describe the figure Jesus uses in Luke 13:22–30 to set forth the conditions of entrance into the kingdom of God. (24) What is the great prerequisite? (See vss. 25–27.) (25)* Who does Jesus predict will enter the kingdom?

(26)* What danger would have theatened Jesus if he had fled from Herod? (27)* What evidence have we that Jesus forecast the future accurately? (28)* Why did Jerusalem kill the prophets?

¶ 234. **Constructive Work.**—Write chap. xxiii of your "Life of Christ," noting especially the teaching of Jesus as to (1) prayer, (2) wealth, (3) loyal vigilance, (4) self-sacrifice, (5) trust in the fatherliness of God.

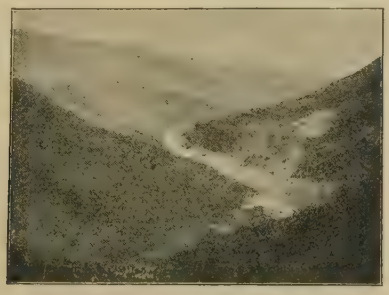
¶ 235. **Supplementary Topics for Study.**

1. The great dinners of the Jews.

2. A comparison of the passages from Luke used in this chapter with their parallels in Matthew and Mark.

The footnotes of STEVENS AND BURTON'S *Harmony* will make this easy.

3. Customs of the Arabs in connection with giving feasts.



YARMUK VALLEY LOOKING WEST

CHAPTER XXIV.

DISCOURSES IN PEREA (CONTINUED).

§ 100. **Discourse at a chief Pharisee's table.**	**Luke 14 : 1–24.**
§ 101. **Discourse on counting the cost.**	**Luke 14 : 25–35.**
§ 102. **Three parables of grace.**	**Luke, chap. 15.**
§ 103. **Two parables of warning.**	**Luke, chap. 16.**
§ 104. **Concerning forgiveness and faith.**	**Luke 17 : 1–10.**

¶ 236. **Notes on § 100, Luke 14 : 1–24.**—Vs. 1. It is impossible to say just when this incident occurred, but it must have been before Jesus had completely broken with the heirarchy and scribes. "On a sabbath": The Jews often feasted on the sabbath. "Watching him": probably with suspicion as well as curiosity. Vs. 4. The Pharisees did not allow unnecessary healing on the sabbath; *i. e.*, of those cases which could safely be postponed until the next day. Apparently they were ashamed to air their heartlessness, or too morbidly conscientious to say it was lawful thus to break the sabbath. Vs. 5. Jesus here makes use of his favorite method of attack upon pharisaic pedantry, the appeal to the exceptions made by the rabbis themselves. *Cf.* Luke 13 : 15. Vss. 7–11 are best understood by a reference to the habits of the Jews at elaborate feasts, to which an entire village might be invited. The guests were assigned seats in accordance with their social importance, the most honored being within the house on the raised platform, and the others being given places in the house and the court, the beggars and the dogs disputing over the fragments in the streets. Unless especially conducted by the host, each guest would take his place according to his own estimate of his importance in the social scale. Jesus uses this social custom as an illustration of the advantages accruing to the man of small pretensions. Vs. 11 states the moral principle the social custom illustrated. Vss. 12–14 contain advice for hosts. Here, as in so many of the sayings of Jesus, we must make allowance for the form of the statement. Jesus is not condemning family meals or dinner parties composed of one's friends, but is rather teaching that hospitality should not become a means of selfish advancement and should be extended to those upon whose repayment one cannot count. Vs. 14, "the resurrection of the just": *i. e.*, in the completed messianic kingdom.

Vss. 15–24 contain a parable suggested by the complacent remark of vs. 15. Jesus apparently saw that the speaker judged that the Jews would unquestionably have a share in the "great feast" of the kingdom. The parable was intended to show that no people had a monopoly of the divine favor. On the general principle of interpreting the parable see ¶ 146. It is customary among the Arabs to send out two invitations to a great feast, one several days before the event and one on the morning of the appointed day. If the guest disregards the second invitation, it is interpreted as a deadly insult. The excuses pleaded in the parable would not be accepted as sufficient. The elements of the parable are easily identified: the feast is the kingdom and the host is God; "those that were bidden" are the Jews; those in the streets, the despised people; those out in the lanes and hedges, the even more despised gentiles. The teaching, therefore, is clear: the religious party of the Jews who would naturally have been expected to enter the kingdom had despised it, and their places were to be filled by the despised masses and the gentiles. The lesson is as much needed today as in the time of Jesus.

¶ 237. **Notes on § 101, Luke 14 : 25-35.**—The illustrations of Jesus here contained were intended to prevent the multitudes from taking him as the Christ of their mistaken hopes. As such he would have been expected to give them only pleasures. The kingdom of God, Jesus tries to get them to see, involved sacrifice, and no man should undertake to join it unless he was ready to endure suffering. His words, therefore, are a plea for calm forethought on the part of any person who is considering really becoming his disciple.

¶ 238. **Notes on 102, Luke, chap. 15.**—The three parables contained in this chapter have one teaching in common: God rejoices at the repentance of any man, be he never so humble or depraved. The occasion of the teaching is given by Luke in vss. 1, 2. To appreciate the attitude of the Pharisees, see John 7 : 49. The elements to be noted in each parable are: (1) something apparently of little value is lost, (2) is found, and (3) its recovery is a source of joy. Vss. 3–7. Note the comparatively little worth of one sheep in a flock of a hundred, the effort made for its recovery, the celebration at its rescue, and the analogy drawn by Jesus. Vss. 8–10. Note the same points as regards the coin. This parable becomes a little more intelligible when one recalls the windowless houses of the masses in Christ's time, and the habit of poor women to wear their little fortunes strung about their necks. Vss. 11–32 contain perhaps the most perfect parable spoken

by Jesus. But it is a parable, and is not to be treated in any other way than the other two. It, like them, is concerned with the joy caused by the recovery of that which has been lost. It cannot be safely used to illustrate more than the same inestimable teaching as to God already given in vss. 7 and 10. But, at the same time, it is far more eloquent than either of the other two parables. It is a son that was lost, a father that rejoiced. Vs. 12, "give me the substance," etc.: It was customary for an aging father to divide his property among his sons before his death. The younger son was, therefore, asking only that the act be anticipated in his case. He would have received one third of the estate. Vs. 16, "husks": the horn-shaped pods of the carob tree. That he should come to this calling and this food shows the depth of the son's misery. Vs. 17, "came to himself": The father could not find him, for he was lost, but the son, unlike the sheep or coin, could find himself. Note the consistency of the portrait: the very physical craving that had led him through extravagance into misery now leads him toward home. Vs. 20. The father's impulsive forgiveness and (vs. 23) joy mark the culmination of the parable. Vss. 25-32, with their striking portrait of a selfish, Pharisee-like man's inability to think of anyone but himself or see anything but the dark past of his brother, only made the father's love and gladness over the recovered son the more attractive. And God loves like the father.

AN ORIENTAL SALUTATION
[Neil, *Pictured Palestine*]

¶ 239. **Notes on § 103, Luke, chap. 16.**—Both of the parables in this passage are concerned with the right use of wealth (*cf.* especially vs. 14). The "parable of the unjust steward" enforces the power of wealth to make friends. The illustration chosen is that of the agent of a landed proprietor who is about to be discharged for dishonest practices. Vs. 6, "hundred measures" (or *baths*): perhaps 875 gallons, worth $50. "Thy bond," probably better "lease": in which the amount stipulated was evidently paid in kind. Vs. 7, "hundred measures" (or *cors*): about 1,000 bushels. By thus reducing the rent

the agent was naturally recognized as having a share in the gain accruing to the tenant (vs. 4). Vs. 8, "his lord commended the unjust steward": In the original "his" is "the," and it is held by some that "lord" refers to Jesus. In any case the commendation does not make the man's action honest, but simply calls attention to the fact that the agent had used property to gain friends. Vs. 9. This power Jesus says should be used by his disciples, but not for low, selfish ends ("eternal tabernacles") or by dishonest means. The last point is enforced strongly in vss. 10–13, in which Jesus, by way of correcting any possible misunderstanding of his illustration, shows that the use of wealth is an indication of character, and that in all events it must be so used that by its aid one may the better serve God (vs. 13). Wealth like prudence (vs. 8) is to be at the service of the king.

Vss. 14–18 are a collection of sayings of Jesus not altogether connected in thought. Note the contempt shown by the Pharisees for the teaching of Jesus as to the right use of wealth, and his terrible accusation of wilful hypocrisy (vss. 14, 15). On vs. 16 see ¶ 132.

Vss. 19–31. In this parable Jesus teaches the penalty of a selfish use of wealth. The rich man has not the prudence of the dishonest agent, for he does not use his wealth to make friends even by charity. The parable is intended to set forth the certain punishment of such a man, but its details are, of course — just because it is a parable — not to be taken literally. Vs. 19 portrays the luxurious selfishness of the rich man, and vss. 20, 21, the miserable beggary of Lazarus. Vs. 23, "Hades": generally the abode of the dead. At this point begins the use of current Jewish eschatological terms. Vs. 25 contains one of the chief elements in the story, vss. 27–31 its application to the people. The teaching is clear: Moses and the prophets alike taught the duty of caring for the poor. If the Jews did not follow such teachers, their case was hopeless. Nothing could lead them to more generous action — not even a man sent back from death. Thus does Jesus answer the scoffings of vs. 14. Wealth selfishly used brings not only misery in this world to those who are poor, but misery in the next to its owners.

¶ 240. **Notes on § 104, Luke 17 : 1–10.**— Jesus here insists on two great elements of his teaching: the sin of making the moral life harder for others (*cf.* Matt. 18 : 6, 7 ; Mark 9 : 42) and the duty of forgiveness. Vs. 3, however, makes it plain that Jesus does not intend that the most forgiving person shall blind himself to the fact of sin. Vs. 4. The teaching is even more strongly put in Matt. 18 : 21, 22. In vss. 5–10 are contrasted two opposing conceptions of religion. Vss. 5, 6

set forth that of Jesus himself, faith; and vss. 7–10 that of the Pharisees, fulfilment of commands. Neither teaching is given in a form which it would be impossible to misinterpret, but when once allowance has been made for the pedagogical exaggeration of statement, this great truth appears: to live the ideal life taught by Jesus, one needs to have within oneself an active principle which will prompt to deeds, rather than to submit to a lawgiver who will enforce the precise rule of the hour. In the man of faith there is a power which is immeasurable; for the man of mere obedience, ability simply to perform tasks.

¶ 241. **Questions and Suggestions for Study.**—(1)* What was the objection of the Pharisees to Jesus' healing a man on the sabbath? (2)* How does Jesus justify his act of mercy? (3)* What virtue does Jesus enforce by his words about finding one's seat at a dinner? (4) Should one be humble for the sake of being humble? (5)* What does Jesus teach about the real nature of hospitality? (6)* What parable does Jesus use to teach concerning those who will not, and those who will, become members of the kingdom of God?

(7)* How does Jesus enforce the need of counting the cost of becoming his follower? (8) What is the relation of self-sacrifice to love?

(9)* What truth do the three parables of Luke, chap. 15, teach? (10)* What different aspects of this truth does each parable illustrate? (11) Compare the attitude of the Pharisees with that of the elder brother. (12) Recall other sayings of Jesus in which God's love is taught. (13)* Give the parable of the dishonest steward and point out the one truth that it illustrates. (14)* How does Jesus guard the parable from being interpreted as commending dishonesty? (15)* What was the attitude of the Pharisees toward the teaching of Jesus as to the right use of wealth? (16)* How does Jesus illustrate the misery that comes from a selfish use of wealth?

¶ 242. **Constructive Work.**—Let the pupil write chap. xxiv of his "Life of Christ," especially considering the teaching of Jesus upon the conditions of becoming a member of the kingdom of God, and the right use of wealth.

¶ 243. **Supplementary Topics for Study.**

1. The laws of inheritance among the Jews.

See HASTINGS, *Dictionary of the Bible*, article "Heir."

2. The teaching of Jesus as to wealth.

MATHEWS, *Social Teaching of Jesus*, chap. 6; PEABODY, *Jesus Christ and the Social Question*, chaps. 4–6.

3. The dangers to which religious people are exposed as illustrated by references to the Pharisees in this chapter.

CHAPTER XXV.

THE RAISING OF LAZARUS, AND ITS EFFECT ON THE JEWS.

¶ 105. **The raising of Lazarus.** **John 11 : 1–46.**

¶ 106. **The withdrawal to Ephraim.** **John 11 : 47–54.**

¶ 244. **Notes on § 105, John 11 : 1–46.**—The narrative of the raising of Lazarus falls into four parts : (*a*) the message to Jesus and the conversation of Jesus with his disciples, vss. 1–16 ; (*b*) the conversation between Jesus and the two sisters, vss. 17–37 ; (*c*) Lazarus called forth from the tomb, vss. 38–44; (*d*) the effect on the Jews, vss. 45–46.

Vs. 1, "Bethany": a village on the eastern slope of the Mount of Olives, now known as El 'Azarîyeh, and as vs. 18 says, fifteen furlongs, a little less than two miles, from Jerusalem. See more fully in ¶ 267. Vs. 2 refers to the event of John 12 : 1–3. The most noteworthy element of this part of the narrative is Jesus' expression of confidence that he could be in no real danger while he was in the path of duty (vss. 8–10). The "twelve hours in the day" are the symbol of a man's appointed time of work, during which his path of duty is plain before him. While they last he need not stumble. It is only when he undertakes to go forward with no light of conviction on his path — in other words, turns aside from the path of duty — that real danger begins.

Vss. 4–7 and 15 raise the difficult question why Jesus, when he had heard of Lazarus' sickness, tarried still two days where he was. Was it that he might arrive after the death of Lazarus, or, if (as vss. 6, 17 suggest) he were already dead, that there might be no possible doubt of the fact, and so the glory of God might be more manifest (vs. 4)? The narrative perhaps suggests this on the surface. But it is difficult for us to believe that this was actually Jesus' intention. It was contrary to his general principle and practice (see ¶ 59) to create opportunities for the display of his power. And we are constrained to believe that he had other reasons for his delay, perhaps,

as vss. 8–10 suggest, that he might be clear what the path of duty — the will of his Father — was. That he foresaw his death is perfectly clear. But he may well have hesitated, and waited for light on the question whether it was yet time to precipitate that death, and whether it was his duty, in the face of possible death, at this time to go into the immediate vicinity of Jerusalem. In the end he decides that it is his duty to go. That he should avail himself of the situation which the delay created to strengthen the faith of his disciples (vs. 15) is only what we should expect. How he learned of the death of Lazarus (vss. 11 ff.) the narrative gives us no means of knowing.

In his conversation with the sisters (vss. 17–37) the effort of Jesus is directed toward convincing them that in him is the power of eternal life, and in faith in him the guarantee of it. They already believe that he is the Christ (vs. 27), that he can cure sickness and so prevent death (vss. 21, 32), and Martha has at least a hope that God will in answer to his prayer raise up the dead, anticipating that resurrection of the last day for which she looks (vs. 24). But Jesus would have her see that for him who has faith in him the victory is already achieved; that life in him is itself and in its nature eternal life, of which death is but an insignificant interruption (vss. 25, 26). Fellowship with God is the basis of eternal life (John 17: 3), and faith in Jesus creates such fellowship.

Vss. 38–44, which relate the raising itself, illustrate the sympathy of Jesus with sorrow, and indicate the conditions under which he wrought all his deeds of power. See especially vs. 41, and *cf.* John 5 : 19 ff. Vs. 39, compared with vs. 17, reflects the fact that burial in that country took place, for sanitary reasons, on the same day as death.

Looking at the whole event in the light in which the narrative itself places it, we see in it a manifestation of the glory of God, *i. e.*, of his power and goodness, through his Son, and especially a revelation of the impossibility of death, save as an incident in an endless life, to one who has faith, and consequently life, in Jesus, the Son of God.

¶ 245. **Notes on ¶ 106, John 11 : 47–54.**—Vs. 47, "the chief priests therefore and the Pharisees": The chief priests being mostly Sadducees (Acts 5 : 17), this coalition was a union of two elements which were usually antagonistic to one another, though there were representatives of both parties in the Sanhedrin. Up to this time the opposition to Jesus in Jerusalem had come from the Pharisees, though Matthew mentions both parties as opposing him in Galilee (Matt. 16 : 1). Now they unite against him in Jerusalem also, and (vs. 53) from this time seek to compass his death. The reason for opposing him, given in vs. 48, is a political one, and as such seems to reflect

the thought of the Sadducees, though the Pharisees also, unlike the Zealots, were averse to a revolution. What both alike feared was a messianic movement, which the Romans would treat as treason, and as so dangerous as to require the taking away from the Jews of all semblance even of independence. The words of Caiaphas, vss. 49, 50, are, as an expression of his thought, those of the sheerest worldly wisdom. Rejecting instantly the policy of letting Jesus alone, by which they might possibly incur the displeasure of the Romans, he proposes to put him out of the way, judging it every way better to sacrifice one man than to risk the peace of the nation. To the evangelist the words so appropriately and exactly describe the actual mission of Jesus that he can only account for them as spoken by inspiration, itself to be accounted for by the sacred office that Caiaphas held. The conception of the high priest as the medium of divine communication, and the idea of unconscious prophecy, both belong to Jewish thought.

"The Jews" among whom Jesus walked no more (vs. 54) are probably those of Jerusalem. The city of Ephraim (vs. 54) to which he retired is probably the Ophrah (Josh. 18:23) and Ephron or Ephrain (2 Chron. 13:19) of the Old Testament, the probable site being at Et-Taiyibeh, about four miles northeast of Bethel. (See ROBINSON, *Bib. Res.*, Vol. I, p. 447; SMITH, *Historical Geography*, p. 352; and Bible Dictionaries.) Jesus had faced necessary danger to come to Bethany, but this task done he retires, assured, no doubt, that the time had not yet come for the accomplishment of his final task in his own death. *Cf.* John 11:9, 10.

¶ 246. **Questions and Suggestions for Study.**—(1)* Where is Bethany? (2) What other place of the same name is mentioned in this gospel? (3)* What previous mention has there been of the family at Bethany? (4) Where are they mentioned later? (5) Relate the conversation of Jesus with his disciples when they heard the news that Lazarus was sick. (6)* State the important principle which Jesus expressed concerning duty and danger. (7) Suggest modern applications of this principle. (8) Relate the conversation between Jesus and the two sisters. (9)* What great truth was Jesus endeavoring to impress upon their minds? (10) On what can we rest our hope of a blessed immortality? (11)* What use does Jesus make of this whole incident?

(12)* What was the twofold effect on the Jews of the raising of Lazarus (John 11:45, 47 ff.)? (13) Whose thought does vs. 48 express? Explain it in the light of the political status of Palestine. (14)* What did Caiaphas mean by his words in vs. 50? (15)* What great truth does the evangelist find in the words? (16) Had Jesus himself perceived and expressed this truth? If so, where? (17) To what place did Jesus withdraw? (18) What motive led him to do so? (19) If, as has already appeared, Jesus had before this foreseen that his death was necessary, why did he at this time retire from danger? (20)* In what attitude toward his own death does Jesus appear in this whole chapter?

¶ 247. **Constructive Work.**—Write a brief account of the raising of Lazarus (chap. xxv), bringing out the use which Jesus made of the events, and the relation of them, in his mind and in fact, to his coming death.

¶ 248. **Supplementary Topics for Study.**

1. The differing attitudes of the Pharisees and Sadducees respectively to Jesus; the ground of the opposition of the Pharisees to him; and of the Sadducees.

2. The several instances of Jesus' raising persons from the dead; the gospels that record each; the distinctive characteristic of each event.

CHAPTER XXVI.

FURTHER TEACHINGS IN PEREA.

§ 107. **The ten lepers.**	**Luke 17:11–19.**
§ 108. **The coming of the kingdom.**	**Luke 17:20–18:8.**
§ 109. **The Pharisee and the publican.**	**Luke 18:9–14.**

¶ 249. **Notes on § 107, Luke 17:11–19.**—Vs. 11, "on the way to Jerusalem . . . . through the midst of Samaria and Galilee": This language evidently places Jesus at some distance from Jerusalem. On the difficulty of arranging events in this period and the basis of the arrangement here followed see ¶ 212. Vs. 19, "thy faith hath made thee whole": this language in itself might refer to bodily healing or to a spiritual salvation, such as the forgiveness of sins. *Cf.* Mark 5:34; Luke 7:50, the language being in both cases the same as here.

But in view of the fact that this man had in common with the other nine already been physically healed, the probability is that the language here refers to a spiritual healing. Gratitude to Jesus, carrying with it recognition of God as the source of his blessing (vs. 18), wakened the desire for something higher and, as we may infer from Jesus' words to him (vs. 19), faith that in this too Jesus was the mediator of God's blessing. The incident illustrates again the principle, repeatedly exemplified in the gospels, "according to your faith be it unto you." *Cf.* ¶¶ 154, 155. What men believed Jesus could do for them he wrought; for the nine who believed he could heal leprosy, physical healing; for the tenth who was quickened through gratitude to a larger faith, a corresponding spiritual blessing. Men's faith never outran, never outruns, the ability of Jesus, or God's willingness through him to bless them.

¶ 250. **Notes on § 108, Luke 17 : 20—18 : 8.**—The first part of this section deals with the question so interesting to all Jesus' contemporaries: When will the kingdom of heaven come, and what are the signs of its coming? Jesus' first answer is that it does not come with watching for it, *i. e.*, they will not see it who think to find it by searching for it; which is illustrated in the fact that, while they were asking when it would come, it was already present. "Within you" (vs. 21) is probably not intended to emphasize the internal character of the kingdom (true though this is in a sense to Jesus' thought), but that it is already in their very midst, *i. e.*, "among you." By this statement Jesus corrects the false idea of the kingdom as a new political régime, to be set up on some certain day, presenting the kingdom rather as a new moral order which had already begun.

Vss. 22–37 speak of the coming of the Son of man, and affirm that, just as the kingdom is not to be found out by searching for it, being, though present, hidden from those whose eyes are blind to its presence, so it is with the coming of the Son of man — one event in which the kingdom is manifested. When Jesus is taken away from his disciples, they will long for his presence, and will be tempted to believe those who tell them that he is here or there (vss. 22, 23). But these are false leaders. For the coming of the Son of man will be open and plain to all, as the lightning that shines from horizon to horizon (vs. 24), and not immediate, for the rejection of Jesus must precede it (vs. 25). Yet, though thus open, it will be unexpected, and when the messianic judgment falls it will be on men who are not looking for it (vss. 26–30). How useless, then, to be searching for it in out-of-the-way

places! If one have eyes to see it, the kingdom is already present. And when the Son of man comes, it will be in an event that all the world will see.

Vss. 31, 32 probably refer especially to the uselessness and folly of attempting to save one's property when the judgment of God comes upon the nation; vs. 33, to the general principle that the selfish attempt to save one's self is suicidal. The true wisdom is to live the unselfish life, by which alone one really saves one's self. Then, when disaster comes, it will be no real disaster; the true self will have been saved, though all else be lost.

Vss. 34, 35 indicate that the messianic judgment will, even though national, discriminate between individuals. Those most closely associated will be separated: the one taken, the other left; the one saved, the other lost. Vs. 37 answers the question of the disciples as to the place of the coming in enigmatic phrase, meaning that where corruption is there judgment will fall. It is evident that, though Jesus has in mind especially a judgment on the Jewish nation, this is to him but an instance under a general principle.

Vss. 18: 1–8, the parable of the unrighteous judge, connect themselves with the coming of the Messiah, because that coming was thought of as bringing deliverance of the righteous from their oppressors. The teaching of the parable is stated in vs. 1, that men ought always to pray, and not to faint; if even an unjust judge will give justice at length, how much more certainly will the righteous God; therefore, though he seem to be silent, men ought to trust and wait. Vs. 8 raises the question whether, despite the reason which his disciples have to retain faith in God, this faith will still persevere till the Lord comes again.

¶ 251. **Notes on § 109, Luke 18: 9–14.**—The teaching of this parable is so perfectly plain that it calls only for thoughtful meditation. The publican, a confessed and penitent sinner, who can only cry for mercy, is more acceptable to God, possesses more that God approves, than the Pharisee, performing all the duties of morality and religion according to the strict standard of his strict sect, but lacking humility, devoid of the sense of needing anything more. The parable is an expanded form of Jesus' teaching: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5: 3).

¶ 252. **Questions and Suggestions for Study.**—(1) Tell the story of the ten lepers. (2)* What is the meaning of Jesus in

vs. 19? (3)* In what two respects did the tenth man differ from the other nine? (4) What is the relation between these two differences? (5)* What general principle of Jesus' relation to men does the narrative illustrate?

(6)* With what question does Luke 17:20, 21 deal? (7)* Explain the meaning of Jesus' answer to the Pharisees, and the error it was intended to correct. (8)* With what related subject do vss. 22–37 deal? (9)* What great truth does Jesus here teach respecting the coming of the Son of man in judgment? (10)* Is such coming to be prepared for by watching, and calculating its time, or by a right life? (11)* What is the teaching of the parable of the unrighteous judge (Luke 18:1–8)?

(12)* Relate Jesus' parable of the Pharisee and the publican. (13)* Explain its meaning.

¶ 253. **Constructive Work.**—Write chap. xxvi of your "Life of Christ," stating briefly the incidents and teachings of §§ 107–109.

CHAPTER XXVII.

CLOSING EVENTS OF THE PEREAN MINISTRY.

§ 110. **Concerning divorce.**
Matt. 19:3–12. **Mark 10:2–12.**

§ 111. **Christ blessing little children.**
Matt. 19:13–15. **Mark 10:13–16.** **Luke 18:15–17.**

§ 112. **The rich young ruler.**
Matt. 19:16—20:16. **Mark 10:17–31.** **Luke 18:18–30.**

§ 113. **Christ foretells his crucifixion.**
Matt. 20:17–19. **Mark 10:32–34.** **Luke 18:31–34.**

§ 114. **Ambition of James and John.**
Matt. 20:20–28. **Mark 10:35–45.**

§ 115. **The blind man near Jericho.**
Matt. 20:29–34. **Mark 10:46–52.** **Luke 18:35–43.**

¶ 254. **Notes on § 110, Mark 10:2–12.**—Vs. 2, "is it lawful": better, is it right? Of the mere legality of divorce, which was the husband's own act, not as with us that of a court, there could be no question. Vs. 5, "but Jesus said," etc.: Having drawn out a statement of the law, Jesus does not question that it permitted divorce (and that, indeed,

without limitation to cases of adultery), but declares that this permission was a concession to the hardness of men's hearts, of which concession they ought not to avail themselves. Not all that the law permits is for that reason right to do. What the duty of men in past days had been is a question Jesus does not even raise. Vs. 6, "from the beginning of the creation, male and female made he them": Jesus appeals to the fundamental fact of human nature, itself evidently of divine appointment, that human beings are of two sexes, having distinct and reciprocal functions and responsibilities. In this fundamental fact, involving, as it does, the relations of husband and wife, parents and children, Jesus finds a divine sanction of marriage, and from it he draws the conclusion—which, like the fact itself, he states in Old Testament language—that marriage should never be broken. Vss. 11, 12 reaffirm to his disciples in other language the teaching already expressed to the Pharisees is vss. 5–9.

¶ 255. **Notes on § 110, Matt. 19 : 3–12.**—Vs. 3, "for every cause": an addition to the question as found in Mark which changes somewhat its color. As Mark gives it, the question pertains simply to Jesus' attitude toward a statute of the Mosaic law (*cf.* Mark's vs. 2, "tempting him"). In Matthew it takes the form which it had in the controversies of Jesus' day. Two great teachers, both Pharisees, and living but a little before Jesus, took opposite ground on this question, Shammai holding that a man ought to divorce his wife only if she were guilty of adultery, Hillel teaching that he might do it for anything in her that displeased him, even for burning his dinner. Jesus' answer in Matthew corresponds also to this form of the question, including the words "except for fornication" (vs. 9), by which Jesus in effect sides with the stricter view of Shammai. This exception is also found in the teaching of Jesus reported in Matt. 5 : 31, 32. The essential teaching is, however, the same in both cases, when both are interpreted in the light of Jesus' fundamental ethical teaching, as set forth, for example, in the Sermon on the Mount. The principle of love (not mere fondness, but self-denying, unselfish love) must rule in all the relations of life, and so in the family. Added to the fundamental fact of human nature to which Jesus here appeals, this principle makes marriage inviolable. If there be any exception to this *rule* (to the *principle* there can be none), it must be when, because of grievous sin on one side, love itself (regard for the well-being of all concerned, the wife, children, society at large) demands that the husband put away his wife, or the wife her husband. The teaching in Matthew recognizes such a possibility; in

Mark the general principle is laid down. (See MATHEWS, *Social Teaching of Jesus*, chap. 4.)

On Jesus' attitude toward the Old Testament law see ¶ 125.

The present chapter (xxvii) contains, it will be noticed, the whole of the Mark-Matthew account of the ministry in Perea, most of which Luke also contains, placing it at the end of his much longer account. For this reason, and because some of the events evidently belong at the end, it is given the title, "Closing Events of the Perean Ministry," though it is by no means impossible that some of the events (*e. g.*, §§ 110–112) belong to the early part. *Cf.* ¶ 212. The remaining §§ 116–118 all fall in Judea, as indeed does § 115.

¶ 256. **Notes on § 111, Mark 10 : 13–16.**—Vs. 13, "little children": simply, "children;" the word is broad enough to cover children up to twelve years old (Mark 5 : 39), or perhaps older. Vs. 14, "for of such is the kingdom of God": to such it belongs; the construction is the same as in Matt. 5 : 3, 10. Of course, the idea that such as these compose the kingdom is also involved. The quality of childlikeness, receptivity and trustfulness, whether found in a child or an adult, is a necessary condition of obtaining the blessing of the kingdom. And this thought is further emphasized in vs. 15, which Matthew omits here, but gives for substance in 18 : 3. Vs. 16 is peculiar to Mark. This beautiful scene calls for reflection and imagination rather than for discussion.

¶ 257. **Notes on § 112, Mark 10 : 17–31.**—Vs. 17, "what shall I do that I may inherit eternal life": The question itself is deeply significant. The Old Testament frequently speaks of "inheriting the land" (*e. g.*, Ps. 37 : 9, 11), and the expression also occurs in the New Testament, though probably in a figurative sense (Matt. 5 : 5). But this scribe had gained a conception of eternal life (see Dan. 12 : 2), and desired to obtain this. Vs. 18, "why callest thou me good? There is none good save one, even God": The intent of Jesus' question is neither to deny his own goodness in a sense that would imply that he was sinful, nor to imply that if he is good (as he is), then he is God, but to turn the young man's thought to God as the fountain of all goodness, the only independently good being. The young man had come addressing Jesus as "teacher," and asking him what he should *do* to inherit eternal life. Jesus' words turn his thought away from himself as one who could *teach* him what to *do*, in order to *inherit* eternal life, to God, the absolutely good One, in whom alone is goodness and life. Till the man could look at Jesus, not simply as a teacher of morality, but as a revelation of the goodness of God, until he could

see God revealed in him, his thought must be turned to God as the source of all goodness. Vs. 19, "thou knowest the commandments": By these, as the standard of goodness best known to the young Jew, Jesus first of all tries the man: eternal life, he implies, can be had only by the good man. *Cf.* Matt. 19 : 17, which expresses this implication more distinctly. Vs. 21, "and Jesus looking upon him loved him": Evidently the claim of the young man to have kept the commandments (vs. 20) was no hypocritical boast, though it would be too much to say that he had lived a life faultless in deed and thought. "One thing thou lackest": viz., as the following words show, the true spirit of love. The particular command to sell his goods, etc., was of course for this young man alone, the thing which Jesus perceived to be the needful expression in his case of that principle of love which is itself in every case needful, since it is the fulfilling of law, the heart of goodness, the condition of eternal life, because the condition of fellowship with God.

Vss. 23–31 are evidently suggested by the case of this young man, and deal with the possession of riches as a hindrance to entering the kingdom. Vs. 24, "for them that trust in riches" suggests why riches constitute such a hindrance, because rich men are prone to trust in their riches and lose sight of their need of God. But these words (found neither in Matthew nor in Luke) probably do not belong here (see margin R. V.) even in Mark. Such an explanation of Jesus' meaning would have scarcely left room for the surprise of the disciple (vs. 26). Vs. 25, "a needle's eye": to be taken literally, not as referring to a gate thus called; the whole expression is a forcible and impressive hyperbole. Vs. 30, "shall receive a hundred-fold now in this time": not arithmetically, but in real value to the man. Godliness is a hundred-fold more profitable than selfishness, even for this life. Vs. 31, "but many that are first shall be last; and the last first": God is judge and rewarder, and his judgments are not always in agreement with those of men. Peter felt that he and his fellow-apostles had made great sacrifices (vs. 28). Jesus assures him that no one shall lose his reward, but adds that others who seem to him to have given up less may in fact receive more.

¶ 258. **Notes on § 112, Matt 20 : 1–16.** — The parable of the laborer in the vineyard, added here in Matthew, illustrates the saying, "But many shall be last that are first; and first that are last," which precedes it and follows it (19 : 30; 20 : 16). The teaching of the parable is clear in the light of this saying. God will be righteous and faithful

to his promises, in his awards; but he himself is judge of what each man ought to receive. To man's judgment the awards will often seem out of proportion to desert; but God himself is the righteous judge. The parable finds constant illustration in life, and its lesson is one most needful to be learned.

¶ 259. **Notes on 113, Mark 10:32–34.**—Vs. 32, "Jesus was going before them: and they were amazed; and they that followed were afraid": evidently because of something of intensity and determination in his manner. As from the beginning, so now Jesus contemplates his coming death with dread, yet with unflinching resolution. *Cf.* ¶¶ 168, 188. Vs. 33, "shall deliver him unto the gentiles": a new element not contained in previous predictions (Mark 8:31; 9:31; Luke 17:25), yet a necessary consequence of the political status of Judea, if only he was not to be slain by a mob, since the Jewish court did not possess the power of life and death. Matthew's word "crucify" (20:19) is a reference to the Roman mode of punishment.

¶ 260. **Notes on § 114, Mark 10:35–45.**—Vs 37, "grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory": a request which shows both that the disciples still looked for a political kingdom, and that these two at least still cherished a selfish ambition to outrank their fellow-apostles—the first an intellectual error, the second a grave moral fault. Vs. 38, "are ye able to drink the cup," etc.: Both cup and baptism are figurative expressions for the painful experiences of toil and sorrow and humiliation through which Jesus foresaw that he must pass. Vs. 39, "the cup that I drink ye shall drink": The sorrows of life they should indeed share with him, not necessarily in degree nor in precise form, but in kind. See Acts 12:1, 2 as illustrating, but by no means exhausting, Jesus' meaning. Vs. 40, "but to sit on my right hand . . . . . is not mine to give": Jesus retains their form of expression without seeking explicitly to correct the error of their thought. The more needful thing is to correct their wrong ambition. Vs. 42, "they which are accounted to rule": officials, governors, etc. "Lord it over them": exercise arbitrary authority, ruling for their own advantage, not for the benefit of the ruled. *Cf.* on John 10:8, ¶ 221. Vs. 43, "but it is not so among you": Jesus reverses wholly the common conception of the business of a ruler. The ruler is to serve the ruled: eminence is to be attained by service. "Shall be your minister (servant)": See ¶ 196. Vs. 45, "for verily the Son of man came not to be ministered unto,

but to minister": The duty of the disciple Jesus enforces by his own example. "And to give his life": not simply to lay it down in death, but to devote it to the service of mankind, including, if need be, and as he foresaw would in his case be needful, its surrender in death. "A ransom for many": that through the giving of which many were to be delivered from the bondage of sin. It is most important to observe that in all this Jesus is setting forth himself and his conduct as the

ELISHA'S FOUNTAIN, IN JUDEA

pattern of life for his disciples. This whole verse is introduced for this very purpose. *Cf.* Mark 8 : 34, 35, and ¶ 188. Jesus has one principle and purpose in life for himself and his followers.

¶ 261. **Notes on § 115, Mark 10 : 46–52.**—Vs. 46, "and they come to Jericho": drawing near, therefore, to the end of their journey to Jerusalem. Jericho is in the Jordan valley, five miles west of the river, nearly 500 feet higher and about five miles north of the Dead Sea. It is repeatedly mentioned in the Old Testament, and still exists under the name Erîha, though the site of the modern city is slightly different from that of New Testament times, as that of the New Testament city was from that of the Old Testament. Vs. 47: "Jesus, thou Son of

David", this is the first instance in the gospel of Mark or of Luke in which anyone (other than a demoniac) has publicly addressed Jesus by a messianic title. Matthew indeed reports its use in 9:27, but that probably refers in fact to the present instance (see ¶ 155). In Matt. 12:23 also it is said that the people raised the question whether Jesus were the son of David. It is noteworthy that Jesus offers no objection to the title now; the time is near when he will openly declare himself as the Messiah. Vs. 52, "thy faith hath made the whole": *Cf.* ¶¶ 154, 155, and 249.

Matthew speaks of two beggars, a difference not easily accounted for. *Cf.* ¶¶ 153, 155. Luke speaks of the event as occuring "as he drew nigh unto Jericho." The difference is unimportant, and perhaps arose from following the first part of Mark's vs. 46, and omitting the phrase "as he went out from Jericho."

¶ 263. **Questions and Suggestions for Study.**—(1)* What question did the Pharisees put to Jesus concerning divorce? (2)* What was Jesus' answer, as given in Mark? (3)* What is the form of the question and answer as given in Matthew? (4)* To what fundamental fact of human nature does Jesus appeal as the basis of his answer? (5)* What fundamental moral principle underlies it? (6) Is Jesus' answer a necessary consequence of the fact and this principle? (7)* What is the relation of Jesus' teaching to the statute of the Old Testament? (8)* What to the deeper principles of the Old Testament?

(9) Tell the story of Jesus and the children. (10)* What is the meaning of his words in Mark 10:14? (11)* In Mark 10:15?

(12) Tell the story of the rich young ruler. (13)* What was the character of this young man? Give evidence to support your answer. (14)* Why did Jesus command him to sell all that he had and give to the poor? (15)* Is this a universally applicable command? If so, why? If not, why not? (16)* What did Jesus mean by the words "come follow me"? (17) Is this command universally applicable? If so, why? If not, why not? (18)* State the teaching of Jesus about wealth in Mark 10:23-27. (19) In view of this teaching what do you say of the ambition to be rich? (20) Explain the words of

Jesus in Mark 10:29, 30. (21)* What is the teaching of the parable in Matt. 20:1–16, and what is its relation to the preceding paragraph?

(22) What new element is there in Jesus' teaching concerning his death in Mark 10:33? How is the new element related to the political status of Judea?

(23)* What two errors betray themselves in the request of James and John (Mark 10:37)? (24)* Explain Jesus' reply to them. (25)* What principle respecting primacy among his disciples does he teach them in vss. 42–44. (26) Indicate applications of this principle to various phases of modern life. (27)* Explain the words of Jesus in 10:45, and indicate their relation to his own life, (28) to the lives of his disciples.

(29) Tell the story of Bartimæus. (30)* What principle of Jesus' conduct is here again illustrated? (31)* Name the sections of this chap. xxvii. In what chapter of Mark are they all found? In what two chapters of Matthew?

¶263. **Constructive Work.**—Write chap. xxvii of your "Life of Christ," following the sections as indicated, and endeavoring to present each event and teaching clearly. Distinct progress of events cannot be marked throughout, but such indications as there are of movement toward the consummation of Jesus' life should be pointed out.

¶264. **Supplementary Topics for Study.**

1. Jesus' ideal of life for himself and his followers.
2. Jesus' teachings concerning and attitude toward family life.
3. The basis on which Jesus amended Old Testament statutes.
4. Jericho in the Old Testament and in the New Testament.

THE JORDAN FERRY

CHAPTER XXVIII.

IN JERICHO AND BETHANY.

§ 116. **Visit to Zacchæus.** **Luke 19 : 1–10.**

§ 117. **Parable of the Minæ.** **Luke 19 : 11–28.**

§ 118. **Anointing of Jesus by Mary of Bethany.**
Matt. 26 : 6–13. Mark 14 : 3–9. John 11 : 55—12 : 11.

¶ 265. **Notes on § 116, Luke 19 : 1–10.**—Vs. 1, "Jericho": see ¶ 261. Vs. 2, "Zacchæus, a chief publican": *i. e.*, one who had bought the right to collect the customs in the district about Jericho. Strictly speaking, he was not an official, but a contractor. He doubtless sold out to others the right to collect the customs at certain points or on certain articles of commerce. Vs. 4, "sycomore tree": fig-mulberry, a tree often growing by the wayside in Palestine. Its trunk is short, and its branches spread widely. Vs. 5, "I must abide at thy house": the rabbis would not have thought of making such a proposal. (*Cf.* vs. 7.) It was the helpful, fraternal spirit of Jesus that won Zacchæus. Vs. 8, "Zacchæus stood": very likely in the solemn posture of one taking an oath. He evidently knew something of the teaching of Jesus. Perhaps the fact that everyone called him a "sinner" (vs. 7) stung him. "I give": not a reference to a past custom, but a promise for the future. On restoring goods taken by fraud see Exod. 22 : 1, 4, 7 ; 2 Sam. 12 : 6. Vs. 9. Notice that Jesus does not demand that he shall give away the other half of his property. "Son of Abraham": *i. e.*, an "Israelite indeed" (*cf.* John 1 : 47 ; Rom. 2 : 28, 29), though despised by his fellow-countrymen.

¶ 266. **Notes on § 117, Luke 19 : 11–28.**—There is no small discussion as to whether this parable is another form of that of the talents, Matt. 25 : 14–30. The two certainly resemble each other closely. The teaching of this in Luke is that of faithfulness with its accompanying reward, as over against disloyalty with its resulting punishment. Vs. 12, "a certain nobleman," etc : very possibly a reference to Archelaus and his journey to Rome to obtain a kingdom (Jos., *Ant.*, xvii, 8 : 1; 9 : 3; 11 : 4). Vs. 13, "ten pounds": better, ten minæ, *i. e.*, about $20, to each man. Notice that the reward is proportionate to the apparent ability of the servants. Vs. 23. The attitude of the "wicked servant" would be impossible for an earnest, faithful man. Vss. 25, 26 are

perhaps the record of a parenthetical conversation between Jesus and his hearers. Vs. 26 is one of the most frequently repeated of all the sayings of Jesus. Vs. 27 takes up the parable again. It is a true picture of the policy of oriental kings.

BETHANY

¶ 267. **Notes on § 118, Mark 14:3–9.**—Vs. 3. On Bethany see ¶ 244. Although now a poor Moslem village of some forty rude houses, it is the largest place on the road from Jericho to Jerusalem, and so it was in Jesus' day. Cut off entirely from sight of Jerusalem by the Mount of Olives, there is nothing in the views from Bethany to suggest the proximity of a great city, and we can readily understand Jesus' selection of a spot at once so convenient and so secluded for his lodging-place during these trying days. "Simon the leper" is not otherwise known. "A woman": who she was is known from John 12:3. "Alabaster cruse": rather, "an alabaster of." The name of the material had, like our word "glass," come to be the name of the vessel, box, or bottle. "Spikenard": a perfumed unguent the precise nature of which is uncertain. Vss. 4, 5, "three hundred denarii": $45, but with purchasing power of about $300. It is barely possible

that some of the criticism of the woman sprang from the disciples' exaggeration of the teaching of Jesus about almsgiving. From their point of view it did seem prodigal to anoint with a perfume worth a year's wages of a laborer (*cf.* Matt. 20:2). But Jesus would never permit the spontaneous expression of love to be misinterpreted. Even the obligations of charity are subject to love. Vs. 7. It is only a perverted exegesis that sees in these words of Jesus a justification of the perpetuation of poverty. If his teachings as to wealth were once operative, poverty would be greatly reduced, if not destroyed. Vs. 8 contains the interpretation which Jesus, foreseeing his speedy death, puts upon Mary's act.

¶ 268. **Notes on § 118, John 11:55—12:11.**—Vs. 55, "to purify themselves": see Numb. 9:10. Some purifications required a week's residence in Jerusalem. Vs. 57 shows the danger to which Jesus was exposed in going to Jerusalem; for by "chief priests and Pharisees" is probably meant the Sanhedrin. Vs. 1, "Therefore" carries one back to the main thought of the preceding verses, *i. e.*, the approach of Passover. "Six days": As Passover fell on Thursday, Jesus must have arrived in Bethany on Friday. The supper probably occurred on Saturday, the Jews' sabbath. Vs. 2, "Martha served": see Luke 10:40. Yet the supper was not in the home of Lazarus, but in that of Simon, Lazarus being a guest. Vs. 3, "anointed his feet": Mark and Matthew say his head. The discrepancy is unimportant. Luke 7:38 speaks of a woman's anointing the feet of Jesus. Vs. 6 contains the evangelist's explanation of the question of Judas. It is in harmony with the subsequent act of Judas.

It is not difficult to identify the events of John 12:1–8 with those of Mark 14:3–9 and Matt. 26:6–13, for, despite differences in certain details, the chief elements of both accounts are the same. This is especially to be noted as regards the sayings of Jesus (John 12:7, 8; Mark 14:6–8), which undoubtedly led to the preservation of the incident. Whether Luke 7:36–50 contains a variant account of the same anointing is not so easily settled, but on the whole it seems unlikely. Several details, it is true, are common to the two accounts, but the saying of Jesus in that of Luke is utterly unlike that in Mark and John, and this must be held to be decisive. Nor is there anything improbable in the supposition that Jesus was anointed twice by women.

¶ 269. **Questions and Suggestions for Study.**—(1)* Give an account of the conversion of Zacchæus. (2)* What was the

best evidence of the reality of his new experience? (3) May the same evidence be demanded today?

(4)* Tell the parable of the Minæ. (5)* What is its central teaching? (6) What was the chief offense of the servant who brought back to his master nothing but the original mina?

(7)* What was the attitude of the people toward Jesus? of the Sanhedrin? (8) Give an account of the anointing of Jesus in the house of Simon the leper. (9)* What criticism was directed against Mary? (10)* How did Jesus interpret her act? (11) Was Jesus opposed to charity? (12)* Why did the priests wish to kill Lazarus?

¶ 270. **Constructive Work.**— Write chap. xxviii of your "Life of Christ," noting especially the significance of the visit of Jesus to Zacchæus, the teaching of the parable of the Minæ, the relation of both to charity, and Jesus' forecast of his approaching death.

¶ 271. **Supplementary Topics for Study.**

1. Sayings of Jesus as to almsgiving which might have suggested the criticism of Mary.

2. A detailed comparison of the anointing of Jesus recorded in § 118 and that of § 53, Luke 7 : 36–50.

¶ 272. **Review Questions.**—(1)* Name the periods of Jesus' ministry up to this point in the history. (2)* Indicate by what each of these periods was specially characterized. (3)* What was Jesus' apparent plan in respect to the evangelization of the different parts of Palestine? (4)* Give a sketch of the relations of Jesus to the Twelve. (5)* When did the Pharisees begin to show opposition to Jesus? (6)* What was the ground or grounds of their opposition? (7)* What was the attitude of the Sadducees to Jesus? When and for what reason did they become active in opposition to him? (8)* What policy has Jesus thus far pursued in respect to the declaration of his messiahship? (9)* What made Peter's confession particularly significant? (10)* When did Jesus foresee his death at the hands of his enemies? When and to whom did he predict it? (11)* Describe the situation at the close of Jesus' Perean ministry, in respect to work accomplished, attitude of his disciples, of the multitude, of the Pharisees, of the Sadducees, and Jesus' own plan and expectations.

Part VIII.

THE PASSION WEEK.

FROM THE FINAL ARRIVAL IN JERUSALEM UNTIL THE RESURRECTION.

CHAPTER XXIX.

THE TRIUMPHAL ENTRY AND THE CLEANSING OF THE TEMPLE.

§ 119. **The triumphal entry.**
Matt. 21 : 1–11. Mark 11 : 1–11. Luke 19 : 29–44. John 12 : 12–19.

§ 120. **The cursing of the fig tree.**
Matt. 21 : 18, 19. Mark 11 : 12–14.

§ 121. **Second cleansing of the temple.**
Matt. 21 : 12–17. Mark 11 : 15–19. Luke 19 : 45–48.
[Luke 21 : 37, 38.]

§ 122. **The fig tree withered away.**
Matt. 21 : 20–22. Mark 11 : 20–25.

¶ 273. **Notes on § 119, Mark 11 : 1–11.**—Vs. 1, "Bethphage and Bethany": On Bethany see ¶ 244. Bethphage has never been certainly identified, but was on the Mount of Olives, near Bethany. To judge from statements in the Talmud, it was a more important place than Bethany, and if its name signifies anything ("the house of figs"), it must have been prosperous. Some scholars have regarded Bethphage as the name, not of a village, but of a district upon the Mount of Olives which the rabbis treated as a part of Jerusalem during the Passover season, and thus provided room for the huge crowds that could not possibly have been housed in the city proper. Vs. 2, "the village": possibly Bethphage or Bethany, but quite as likely neither. "Whereon no man ever sat": *i. e.*, young. Vs. 3, "the Lord": better, the Master, *i. e.*, Jesus. "Hath need": *i. e.*, wants him. Though Jesus does not explain himself to his disciples, his purpose is evident from Matt. 21 : 4, 5 and John 12 : 15. "Will send him hither": better, back again. Jesus promises to return the little animal. Vss. 7–10. It is clear that the disciples in some way regarded this act of Jesus as an opportunity to hail him as Messiah. See especially vs. 10. To

"spread garments in the way" was a part of the reception given a king by an enthusiastic town. There is nothing especially humble in riding on an *ass*. As compared with walking it was an entrance in state; as compared with riding on a horse, a peaceful act typical of the character of his kingdom. *Cf.* John 12:15; Matt. 21:5, and the context of the passage quoted, Zech. 9:9, 10. On the further meaning of the act see ¶¶ 274, 275.

¶ 274. **Notes on § 119, Matt. 21:1–11.**—Vs. 2, "an ass and a colt": The original account in Mark speaks only of the colt. Matthew's account is apparently affected by the prophecy given in vss. 4, 5; *cf.* vs. 7. Vss. 4, 5. The quotation is from Isa. 62:11 and Zech. 9:9. The latter is the more important, and was currently regarded as messianic. While it is true that, as John (12:16) says, this interpretation of the triumphal entry sprang from the early church, the careful preparation made by Jesus (vss. 2, 3) shows that he also had the prophecy in mind. He was dramatically fulfilling a messianic prophecy in order thereby unmistakably to announce his estimate of his mission as the Messiah. Hitherto Jesus had been intent upon showing his character as the Son of man, the type of the kingdom he was founding; now that this was reasonably clear, and he had proved the faith of his disciples in him as the future Christ, he wished to make it equally clear to them and to the people generally that he, such as he was, without political or military ambitions, meek, self-sacrificing, loving, was indeed the Christ. For this reason he does not rebuke them when they give him messianic titles (Luke 19:39, 40), but even himself plans a public, symbolic announcement that he is the Christ. Vs. 9, "the multitudes": *cf.* John 12:17, 18. "Son of David": *i. e.*, Messiah, and in the thought of the people undoubtedly a political Messiah. But they were soon to be undeceived. Vs. 10 makes it evident that the enthusiastic crowds were strangers in attendance on the Passover, not the people of Jerusalem. Vs. 11, "this is the prophet": They had a few moments before hailed him as Messiah. Their reversion to their previous estimate of him (Mark 8:27, 28; Matt. 16:13, 14) was perhaps due to the events mentioned in Luke 19:41–44.

¶ 275. **Notes on § 119, Luke 19:29–44.**—Luke follows the account of Mark through vs. 36. Vs. 37, "as he was drawing nigh, even at the descent of the Mount of Olives": Stanley (*Sinai and Palestine*, pp. 186–90) shows that Luke's language corresponds exactly to the peculiarities of the southernmost of the three roads from Bethany to

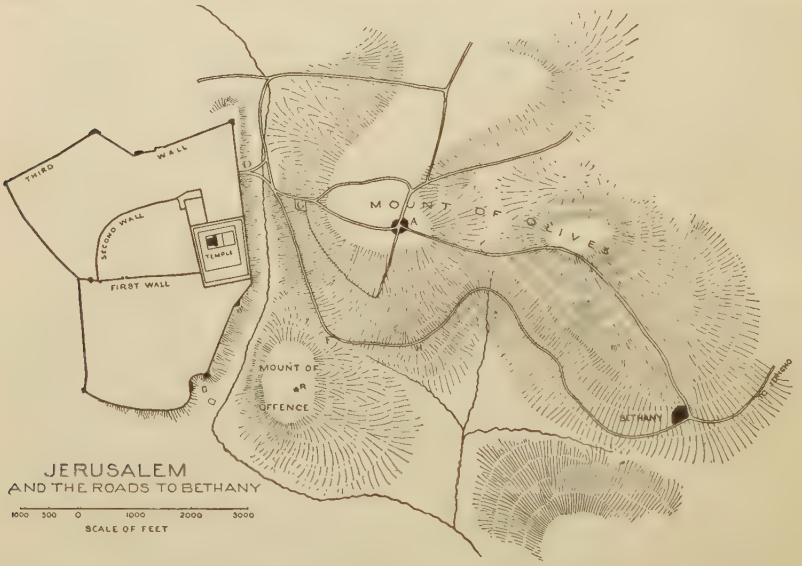
Jerusalem. From the point indicated one catches the first view of the city, but not yet of the temple. Vs. 38: *cf.* Luke 2:14. Vs. 40, "the stones will cry out": a proverb showing the impossibility of checking the enthusiasm of the disciples. Vs. 41, "when he drew nigh": probably refers to a point on the southern shoulder of the Mount of Olives, just where the road bends sharply to the north and west, and begins the descent to the valley of Kedron. The spot affords a commanding view of Jerusalem, with the temple area in the foreground. Vs. 42 introduces a remarkable forecast of the misery to result from

JERUSALEM FROM THE MOUNT OF OLIVES

the Jews' choice of war instead of the peace offered by Jesus. The two possible messianic programs are thus brought into sharpest contrast, that of Jesus and that of the Zealots. The Jewish people preferred the latter, and Jesus, foreseeing the outcome of war with Rome, and knowing that his own peaceful kingdom was certain to triumph, laments the refusal of the Jewish people to share in it. His tears are a testimony to his love of his people and to his determination not to let the enthusiasm of the moment sweep him into a compromise with the current political messianism. He was the Christ, but he would not be the

Christ the Jews wanted. Vss. 43, 44 contain a striking picture of what actually happened at the capture of Jerusalem by Titus in 70 A. D. "The time of thy visitation": *i. e.*, the time when opportunity in the person of Jesus was at its gates.

¶ 276. **Notes on § 120, Mark 11: 12–14.**—Vs. 12, "on the morrow": the day after the triumphal entry. On Matthew's order and arrangement see below. Vs. 13, "if haply he might find anything thereon": This was hardly to be expected, since, although in the fig tree the fruit forms before the leaves appear, it does not ripen till later in the season than this event is said to have occurred; as the narrative says, it was



not the season of (ripe) figs. Jesus must have come in the hope that possibly he might find a few figs ripe in advance of the season. "He found nothing but leaves": not even green figs; the tree bore leaves only. Vs. 14, "no man eat fruit from thee henceforward forever": The fig tree whose lack of figs, while having leaves, makes it a significant symbol of a people abundant in profession, but lacking in good works (*cf.* Matt. 7 : 20 ff), Jesus uses to symbolize the curse that falls upon such people. The act is an acted parable, having its whole significance in its symbolic meaning.

¶ 277. **Notes on § 121, Mark 11 : 15–19.**—The cleansing of the temple recorded by the synoptists as an event immediately following the triumphal entry was a part of Jesus' public announcement of his

messiahship. In it he was protected by the popularity evidenced by the enthusiasm shown during his public entry into the city (*cf.* vs. 18). Vs. 16. The same proscription of the use of the temple area as a "short-cut" between different quarters of the city was made by the abbis. Vs. 17 contains a noble protest against the prostitution of a acred place. From these words of Jesus it is apparent that he was not an open opponent of the temple, but rather of the abuse of their office by the priests who were using or allowing others to use the temple courts as a place for selling the animals intended for sacrifice (*cf.* ¶ 75). Matthew (21 : 15) adds the account of the shouting of the children in the temple. They were evidently continuing the enthusiasm of the crowds of disciples. The reply of Jesus to the objections of the scribes and priests is a distinct acceptance of the messianic title. Vs. 18. After these events there was nothing left to the religious authorities except to bring their plot to its consummation as soon as possible. But their way was still closed. Judas alone, as it proved, could aid them.

On the question as to the identification of this cleansing of the temple recorded by the synoptists with that recorded by John see ¶ 75. The evidence for such identification is weighty, if not convincing. The chief question is as to whether John or the synoptists have introduced the account in its true chronological connection. If the synoptic order be chronologically correct, important changes in the chronology of the public ministry of Jesus would necessarily follow.

¶ 278. **Notes on § 122, Mark 11 : 20–25.**—Vs. 20, "As they passed by in the morning" : *i. e.*, of the third day counting from the day of the triumphal entry as the first. Vs. 22, "And Jesus answering saith unto them, Have faith in God" : at first thought a strange lesson to be drawn from the incident. The link of connection is probably in the nation of Israel, of which the fig tree, with its leaves but no fruit, was a most fitting symbol, and which, on the other hand, stood, by reason of its unfruitfulness, as a mountain (vs. 23) in the path of the kingdom of God. The withering of the tree symbolizes the overthrow of the nation, and suggests the great lesson that all things that stand in the way of God's kingdom, though they be mountain-high, shall be removed. Vss. 24, 25 seem to pass to the general subject of prayer. If they are to be connected with the specific thought of vs. 23, it must be, first (vs. 24), as teaching that there is no achievement at which faith need stagger ; God is able to do all things for those who believe ; and, second (vs. 25), as reminding us that in praying for the

removal of obstacles (such as the people of the Jews was) it must be in no vindictive spirit, but with that of forgiveness. Jesus can pray that God will remove the Jewish people out of the way of the progress of the kingdom, but will also pray : " Father, forgive them, for they know not what they do."

Matthew's order differs from Mark's in §§ 119–122 by the fact that Matthew carries back the cleansing of the temple to connect it with the triumphal entry, with which it was doubtless associated in his mind, and in like manner connects Jesus' comment on the withering of the fig tree with the event itself.

¶ 279. **Questions and Suggestions for Study.**—(1) Give an account of the triumphal entry. (2)* What was the purpose of Jesus in planning and permitting it ? (3) In what sense did it mark a new policy on his part ? (4)* Why did Jesus lament over Jerusalem ? (5) Can we imagine what would have been the result to the world if the religious leaders of the Jews had accepted Jesus as the Christ and had substituted zeal for the kingdom, as Jesus understood it, for their hope of political independence and supremacy ? (6)* Tell the story of the cursing of the fig tree. (7)* What lessons was it intended and used by Jesus to teach ? (8)* Describe the cleansing of the temple. (9)* What was its significance and what were its results ? (10) Was Jesus attacking the temple ? (11) Are places of worship to be kept sacred today ? What is it to keep a church sacred to the service of God ?

¶ 280. **Constructive Work.** — Write chap. xxix of your "Life of Christ," describing the entry of Jesus into Jerusalem, his cursing of the fig tree, and the cleansing of the temple, bringing out clearly the significance of each as related to Jesus' presentation of himself to the nation as the Messiah.

¶ 281. **Supplementary Topics for Study.**

1. The route of the triumphal entry.
2. The ass and the horse among orientals.
3. The extent to which Jesus intentionally fulfilled prophecy.
4. Were there two cleansings of the temple or one ?
5. The element of symbolism in the miracles of Jesus.
6. The method of Jesus in his presentation of himself as the Messiah.

CHAPTER XXX.

CONFLICT WITH THE JEWISH RULERS, FORESHADOWING THE END.

§ 123. **Christ's authority challenged.**
Matt. 21 : 23–27. Mark 11 : 27–33. Luke 20 : 1–8.
§ 124. **Three parables of warning.**
Matt. 21 : 28—22 : 14. Mark 12 : 1–12. Luke 20 : 9–19.
§ 125. **Three questions by the Jewish rulers.**
Matt. 22 : 15–40. Mark 12 : 13–34. Luke 20 : 20–40.
§ 126. **Christ's unanswerable question.**
Matt. 22 : 41–46. Mark 12 : 35–37. Luke 20 : 41–44.
§ 127. **The discourse against the scribes and Pharisees.**
Matt., chap. 23. Mark 12 : 38–40. Luke 20 : 45–47.

¶ 282. **Notes on § 123, Mark 11 : 27–33.**—Vs. 27, "the chief priests," etc.: the three classes here named constituted the Sanhedrin, which thus officially took up the attack on Jesus. Vs. 28, "these things": the reference is doubtless especially to the cleansing of the temple. Vs. 29, "I will ask of you one question": Had their question not been insincere, as their answer to his shows it was, Jesus would doubtless have answered them very differently. The answer he gave silenced them and left him with the prestige of victory. Yet it contained also a real reply to their question. John had neither the authorization of other rabbis or the Sanhedrin, nor the authentication of signs from heaven. The character of his message was the evidence of his mission, and the people generally recognized him as a prophet (vs. 32). Had the leaders of the people been willing to accept such evidence as this, they would have recognized both the prophetic authority of John and the messianic authority of Jesus. It was their blindness to evidence of this kind that prevented their believing John and accepting Jesus. If they had believed John, they must also have accepted Jesus, because the mission of both was attested by the same kind of moral evidence, as well as because John testified to Jesus. Notice, in passing, the hold John still had upon the people (vs. 32). It continued for years. See Acts 19 : 1–7.

¶ 283. **Notes on § 124, Mark 12 : 1–12.**—The parable here given has to do, not with a simple truth or duty, but with the kingdom of God as such. Its details are therefore of significance. The vineyard is the kingdom of God; its owner is God; the servants are the prophets; the son is Jesus; the wicked husbandmen are the Jews. The chief teaching is plain and is stated in vss. 9, 10: the Jews in refusing to listen to

the prophets and Jesus had brought upon themselves divine punishment, and, as is distinctly stated in Matthew's account (21 : 43), the kingdom of God was to be taken from them and given to the gentiles (vs. 9). The scriptural quotation enforces this lesson of the parable. (Matt. 21 : 44 was probably added by some copyist from Luke 20 : 18, where Luke has characteristically added it as his own comment upon the quotation of Jesus.) The displacement of the Jews by the gentiles was a divine act. That the announcement of it by Jesus should rouse the hostility of the leaders of the Jews (vs. 12) is easy to understand. They saw that he was attacking their faithlessness to their divinely appointed duty, just as before he had rebuked their profanation of the temple. Again their only reply was to plot violence.

¶ 284. **Notes on § 124, Matt. 21 : 28—22 : 14.**— Matthew has here grouped three parables of warning addressed by Jesus to the religious leaders of his people. The second, that of the unfaithful keepers of the vineyard, is that of Mark 12 : 1–12; the first is peculiar to Matthew; and the third is, in part, parallel with that of Luke 14 : 15–24. All three are concerned with the relations of different classes of people to the kingdom of God.

The lesson of the parable of the Two Brothers (vss. 28–32) is explicitly stated by Jesus in vss. 31, 32 : the religious leaders, because of their refusal to accept the Baptist's call to repentance, were showing themselves less ready to receive the kingdom of God than members of the most abandoned classes who had obeyed his call (*cf.* Luke 7 : 29, 30). Promises are less true indications of character than actions Notice again the high estimate Jesus puts upon John the Baptist.

On the parable of the Vineyard see ¶ 283.

The parable of the Marriage Feast. Vs. 3, "to call them that were bidden": It is customary among the Arabs to send out two invitations. For those who have accepted the first to decline the second is tantamount to a declaration of war or blood-feud. This custom is very ancient and explains the anger of the king (vs. 7). The declination of his second invitation was evidence of treason. Through vs. 10 the parable has the same teaching as that of Luke 14 : 15–24 (see ¶ 236). It is not clear whether or not the addition in vss. 11–14 is a separate parable. If, as some say, it was customary for rich men to keep special garments to be worn at their feasts, not to take the garment offered would be to insult the host. But such a supposition is, after all, not necessary for the teaching of the parable. In any case, a man who makes no preparation for a formal dinner must hold its

giver cheap. The application is, therefore, plain: the generosity of God cannot, with safety, be treated contemptuously. Though men are to enter the kingdom from the least likely classes, it itself is not to lose anything of the honor due it. A man cannot sin because grace abounds. Vs. 13 has no reference to hell, but to the crowd of persons who had been refused access to the lighted banquet hall, and who stood about in disappointment and rage. By analogy, however, it suggests the loss and miserable disappointment of those who are not members of the kingdom of God, and therefore cannot share in its blessings.

¶ 285. **Notes on § 125, Mark 12:13–34.**—Vs. 13, "Herodians": those who favored the rule of the Herodian family. Under ordinary circumstances they were cordially hated by the Pharisees. The union of the two groups in opposition to Jesus shows how dangerous his influence was judged by them to be. "To catch him in talk": *i. e.*, to force from him some treasonable, blasphemous, or foolish answer, which would give them an excuse for arresting him. Luke 20:20 enlarges upon the method of their procedure. Vs. 14. These words, though probably insincere, were none the less a good characterization of Jesus as a teacher. A less balanced person than he would have been flattered by them into giving the direct answer the questioners wanted. Vs. 15. To appreciate the full force of this question as to the tribute it is necessary to remember that Jesus was now in Judea, which, unlike Galilee, was subject and paid taxes directly to Rome. "Penny": a denarius. Many have been preserved. They have the head and name of the emperor stamped upon them. Vs. 17. The use of Roman money by the Jews reflected the fact that they were actually under Roman rule and protection, and committed them to an admission of Roman sovereignty. They, therefore, owed their recognized governors taxes. That the use of the Roman coins did carry with it such an admission is to be seen in the fact that in their revolt the Jews stamped out the face and name of Cæsar. To make of this saying a summary of the relations of church and state is to find in it something remote from Jesus' purpose. That in giving an answer of which his enemies could not lay hold to his injury he should have reminded them of their obligation to the government to which they were in fact subject (thus implying that the true kingdom of God was not national), and should also have recalled them to their forgotten duties to God, is wholly in accordance with his character as a moral and religious teacher. That he should have recognized the legitimacy of government was in accord

with his entire spirit. Jesus was as far as possible from being a gentle anarchist. (See MATHEWS, *Social Teaching of Jesus*, chap. 5.) It is not always or often necessary for the members of the kingdom of God to turn revolutionists. The watchword of the Christian is not "My rights," but "My duties".

Vs. 18 introduces a question that has proved puzzling to others than the Jews. The Sadducees believed in no resurrection, and their question was intended to show the absurdity of such a belief. On their assumption that the resurrection consisted in a reëstablishment of the present physical life — a belief that is not even yet quite outgrown — it was unanswerable. Jesus attacks, not the question, but the assumption. Vs. 19, "Moses wrote," etc.: Deut. 25:5, 6; *cf.* Gen. 38:8. This brother-in-law (Levirate) marriage was common among the Semitic peoples. Vs. 24. The two sources of the Sadducees' error are still the sources of false teachings. Vs. 25, "are as angels:" do not live an earthly, bodily life. This is the only distinct teaching of Jesus as regards the form of the risen dead. It is entirely in accord with that of Paul in 1 Cor., chap. 15. Luke (20:34–36) elaborates the thought. Resurrection is not mere reanimation of dead bodies. Vs. 26. Not content with this express teaching as to resurrection, Jesus goes on to show that immortality (which was what the Sadducees really denied and because of this denied the resurrection) was involved in the Old Testament. "The book of Moses": *i. e.*, the Pentateuch; Jesus was using the current title and was not thinking of questions of authorship. "The bush": *i. e.*, the section of the Pentateuch containing the story of the burning bush, Exod., chap. 3. Vss. 26, 27. The argument is either (1) purely formal (turning on the implied tense of an unexpressed verb, and valid only as addressed to men accustomed themselves to argue after this fashion); God says, "I *am* the God" of those long since dead; but "God is the God of the living;" therefore the patriarchs were still alive, possessed of immortality; or (2) rests on the attitude of God to men implied in the words, "I am the God," etc.: the eternal God, in his love for the patriarchs (and for all good men), could not have allowed them to perish utterly. The eternity of a loving Father thus implies the immortality of loving children.

Vss. 28–34 are less controversial than their parallel in Matthew (22:34–40). The question of the scribe (vs. 28) was one frequently asked. In vss. 29–31 Jesus gives the customary answer of the rabbis. It cannot be improved as a summary of human duties. It was nothing new, for it was quoted from Deut. 6:5 and Lev. 19:18. In

Matt. 22 : 40 Jesus adds the teaching that in such "love" is summed up the law and the prophets. It was his "new commandment" (John 13 : 34; 15 : 12–17). Vss. 32, 33 show the honesty of the scribe, and his perception of the relative value in religion of inward character and outward ceremonial. It was this that led to the remark of Jesus, vs. 34. A man who could make such distinctions had grasped one of the greatest elements of the teaching of Jesus. "And no man after that durst ask him any question": The plan of the Sanhedrin had failed. Jesus thereupon assumed the offensive.

¶ 286. **Notes on § 126, Mark 12 : 35–37.** — In these verses Jesus attacks the current belief that the Christ was to be the "son of David," in the commonly accepted sense, *i. e.*, a political ruler. His argument is *ad hominem* against the scribes. The purpose of the question is both to break the prestige of the scribes as religious teachers, and to develop by contrast Jesus' own conception of messiahship as something unpolitical. Vs. 36. The quotation is from Ps. 110, which all Jews believed to be written by David. The point of the argument is clear: David's words would make the Messiah greater than his son. Any teaching as to the Messiah, therefore, should make him something more than a Jewish king. Thus again Jesus makes a Jewish hope universal by removing its purely Jewish element. Messianism remained, but not that of the rabbis, centering about national deliverance and glory, but that of Jesus, looking toward divine deliverance from sin and the establishment of a regenerate humanity in which men should be brothers because they were sons of God. No wonder the common people heard such an enemy of religious monopoly gladly.

¶ 287. **Notes on § 127, Matt., chap. 23.** — In place of the very brief warning against the scribes, which Mark and Luke report at this point, Matthew has an extended discourse largely addressed directly to the Pharisees. Portions of this discourse (see, *e. g.*, vss. 4, 6, 13, 23–25, 29, 34–36) are found also in Luke, especially in his chap. 11 (with vss. 37–39 *cf.* also Luke 13 : 34, 35), but much of it is given by Matthew only (vss. 2, 3, 8–12, 15–22, 27, 28).

Vs. 2, "the scribes and the Pharisees sit in Moses' seat": they are the teachers and leaders of the people; however faulty their conduct, on them rests the responsibility of guiding this generation. Vs. 3, "all things," etc.: the emphasis, of course, is on *not* doing after their *works*. Yet it remains that Jesus does enjoin the following of their teaching. And this can only mean that he did not desire to bring about an abrupt break with the past, but, recognizing that the majority

of the people must always follow the leaders of thought, desired not that men should suddenly break away from the teachings of the scribes, but should follow them till, under the influence of his own teaching and of providential circumstances, better leaders should arise. Vs. 4, "they bind heavy burdens," etc.: burdensome duties which the scribes endeavored to impose upon men, such as punctilious tithing, discrimination of clean and unclean foods, minute sabbath regulations (*cf.* Acts 15:10). "Will not move them": not, will not themselves keep these regulations, but give no help to others whose circumstances may make the keeping of them far more difficult. Vs. 5; *cf.* Matt. 6:1–18. Vss. 8–12 inculcate the spirit of humility and mutual service as against that of selfish pride and ambition (*cf.* Mark 10:42–45). The injunctions of vss. 8–10 must be interpreted in the light of this fact.

The words of vss. 13–36 addressed *to* the Pharisees do not necessarily imply that they were present on this occasion; the words may rather be intended to be taken as rhetorical apostrophe. Many of these sayings are reported by Luke (chap. 11) as spoken at a Pharisee's table. Vs. 13, "neither suffer ye them that are entering": by throwing their influence as religious teachers against Jesus, they dissuaded men from accepting the truth. Vs. 15, "twofold more a son of hell than yourselves": the Pharisees, having no clear conception of the spirituality of religion, made converts to Judaism who came without any spiritual change, and from various unworthy motives; and such a man was not only no better for having changed his religion, he was worse, and often worse than the men who converted him. Of course not all proselytes were of this character. Many were drawn by a true apprehension of the truth of Judaism. *Cf.* here Mark 12:40 (= vs. 14 of Matthew in the common version), and notice how severely in this verse and vss. 13, 15 Jesus denounces those who, setting themselves up as the especial representatives of religion, were in reality wicked men. *Cf.* Malachi's denunciation of "worship and wickedness" (Mal., chaps. 1, 2).

Vss. 16–22 refer to the casuistry of the scribes by which, under guise of making fine moral distinctions, they converted the law agains breaking oaths (Lev. 19:12; Numb. 30:2) into a device for justifying themselves in the breaking of promises. See the slightly different but essentially similar instances referred to in Matt. 5:33–37. Both here and there Jesus insists that all such evasions are mischievous and vain, since any oath is really an oath by Jehovah, *i. e.*, involves an appeal to

him, since all is his (vs. 21). In Matt. 5 : 33–37 he bids men swear not at all, but speak the truth and faithfully keep what is said. On vss. 23–36 see ¶ 227, and on vss. 37–39 see ¶ 232. It is impossible to say with certainty when and where this sad lament over Jerusalem was uttered, but inasmuch as this chapter (Matt. 23) is apparently made up of sayings of Jesus which he uttered at different times, and which the evangelist gathered together in one place in order to show Jesus' stern attitude toward the hypocrisy of the scribes, the position of Luke seems to be preferable. Time and place are in any case of little importance compared with the significance of the utterance itself.

¶ 288. **Questions and Suggestions for Study.**— (1)* How did Jesus meet the question of the Sanhedrin as to his authority? (2) Would he have answered honest inquirers in the same way? (3)* How did his question convey an answer to theirs? What is the basis of the authority of Jesus?

(4)* What three parables of warning does Matthew record as addressed by Jesus to the Jews? (5) State the substance and meaning of each as it applied to the Jews then. (6) Put the teaching of each in general terms applicable to all times, and suggest applications to our own day. (7) What feeling and purpose did these parables rouse in the Jews?

(8)* What were the three questions by which his enemies hoped to embarrass Jesus? (9)* In answering, them what does Jesus teach as to politics? (10)* What as to the resurrection? (11)* What as to the chief duties of men?

(12)* What question did Jesus ask the scribes? (13) What was the point of his argument? (14) In his use of the Old Testament, does Jesus attempt to give definite teaching as to the authorship of its various books? (15) Should we have to change our interpretation of Jesus' teaching as to the character of the Messiah or our estimate of the effectiveness of his argument for the scribes to whom he spoke, if we should discover that Ps. 110 was not written by David?

(16)* Name some of the vices for which Jesus denounced the Pharisees. (17) Do such vices exist today? In what form do we need to be on our guard against them? (18) What is the

remedy for Phariseeism? (19) Why did Jesus bid men follow the *teachings* of the scribes? (20) Was Jesus a revolutionist or an iconoclast in religion? in morals? in politics?

¶ 289. **Constructive Work.**—Write chap. xxx of your "Life of Christ," bringing out as clearly as possible the real causes of difference and point at issue between Jesus and the Jewish rulers, discriminating as far as may be the different elements which now united in opposing him. Make it clear what Jesus' attitude to the nation was.

¶ 290. **Supplementary Topics for Study.**

1. The basis of Jesus' authority to cleanse the temple.

2. Jesus' attitude toward the temple and its services.

3. The relation of the Jewish state to Rome, as the background of the question about tribute.

4. Different ideas among the Jews concerning life after death.

SALMOND, *Christian Doctrine of Immortality;* CHARLES, *Critical History of the Doctrine of a Future Life.*

5. The teaching of Jesus concerning immortality and resurrection.

THE MOSQUE OF OMAR, OCCUPYING IN PART THE SITE OF THE ANCIENT TEMPLE

(*Cf.* view on p. 221)

CHAPTER XXXI.

JESUS' LAST WORDS IN THE TEMPLE.

§ 128. **The widow's two mites.** Mark 12 : 41–44. Luke 21 : 1–4.

§ 129. **Gentiles seeking Jesus.** John 12 : 20–36.

§ 130. **The Jews' rejection of Christ.** John 12 : 37–50.

¶ 291. **Notes on § 128, Mark 12 : 41–44.**—Vs. 41, "over against the treasury": in the so-called court of the women, along the side of which were the trumpet-shaped vessels to receive the gifts of the people. See diagram, p. 68. "Cast money into the treasury": free-will offerings for the temple, apparently. Vs. 42, "two mites": about equal to two-fifths of a cent, or about one-fortieth of a laborer's day's wages. Vs. 43, "cast in more than they all": as always, Jesus' estimate of men and their actions is based on the state of heart which these actions reflect. The widow's gift, for the reason given in vs. 44, represented more devotion of heart to the interests of religion than that of any of the rich that gave much.

¶ 292. **Notes on § 129, John 12 : 20–36.**—Vs. 20, "Greeks": gentiles, yet, as appears from the words "among those that went up to worship at the feast," gentiles who had become worshipers of Jehovah, but probably not circumcised proselytes. *Cf.* the case of Cornelius, Acts 10 : 1, 2. Vs. 21, "to Philip": why to him we cannot tell. Philip and Andrew are among the disciples of whom this gospel speaks more than once; perhaps they were associated with John in later years. Vs. 22, "they tell Jesus": Whether Jesus actually saw the Greeks is left unsaid, the writer's interest being in the words of Jesus occasioned by this request. But we cannot doubt that he granted the request. Vs. 23, "the hour is come that the Son of man should be glorified": viz., by being accepted by men, as the coming of these Greeks suggested that he would be. Vs. 24, "except a grain of wheat fall into the ground and die, it abideth alone": this is the other side of the truth which at once presents itself to Jesus' mind. He is to be glorified, but only through dying. The path to the success of his mission is the path of self-devotion, which is for him the path of death. Vs. 25, "he that loveth his life loseth it": *cf.* Mark 8 : 34, 35, and notice how there and here Jesus passes from the necessity of his own death to the general principle that applies to all. "Hateth his life in this world": *i. e.*, counts continuing to live this present bodily

life as a matter of little consequence compared with the attainment of eternal life, as even hateful to him if it cost him eternal life. This is not simply a maxim of prudence, foregoing a little life to gain a longer one. The two words translated "life" are different words, the first denoting physical existence and its accompanying opportunities and possibilities, the second denoting the existence of a moral being according to God's ideal for such existence. He that loves the former thing and clings to it loses it by failing to make the highest use of it. He that, counting it worthless in itself, is ready to surrender it, really saves it, and through it attains eternal life, *i. e.*, fellowship with God (*cf.* John 17 : 3), which is in its nature endless. Vs. 26, "if any man serve me, let him follow me": *cf.* again Mark 8 : 34. "And where I am, there shall my servant be also": these words are usually understood as a promise of heavenly bliss, but perhaps rather mean that, in his suffering and self-sacrifice, the disciple shall share with him (*cf.* Mark 10 : 39; Matt. 10 : 24, 25; John 15 : 18–21), the promise of reward being first expressed in the words, "him will the Father honor." Vs. 27, "now is my soul troubled": in view of the thought of the death he was to die. To the last and increasingly Jesus shrank with dread from his death at the hands of his people. "Father, save me from this hour": a prayer expressing his natural desire not to be put to death by sinful men; not to have shrunk from this, in view of the sin that was involved in it for men, would itself have been sinful. "But for this cause came I to this hour": dreadful as it is, it is nevertheless duty; and this is the other side of his desire; and hence the petition, "Father, glorify thy name." Vs. 30, "not for my sake, but for your sakes": the voice doubtless had for him a significance in strengthening him to endure what he had to endure; but the people needed even more than he to learn that his death was not God's reprobation of him, but the achievement of God's own purpose. Vs. 31, "now is the judgment of this world: now shall the prince of this world be cast out": in its rejection of Jesus the world pronounces sentence on itself, and in the apparent triumph of the prince of evil he is himself defeated. Through his own death Jesus will overcome the evil of the world, and will (vs. 33) "draw all men unto" himself. Vs. 34, "how sayest thou, the Son of man must be lifted up": Jesus' self-designation, "the Son of man," was still a perplexing one to the people. Since his triumphal entry they knew that he claimed to be the Christ, but with their idea of the Christ they did not see how he could also expect to die. So they ask whether perhaps after

all the title "Son of man" indicates that he is not the Christ, but some other personage unknown to them. Vss. 35, 36, "while ye have the light," etc.: words of solemn exhortation and warning. Vs. 36, "departed and hid himself from them": with these words John marks the close of Jesus' public ministry to the Jews. There remains only his intercourse with his disciples and his oft-predicted death and resurrection.

¶ 293. **Notes on § 130, John 12 : 37–50.**—Vss. 37–43 are the evangelist's summary of the results of Jesus' ministry in Jerusalem, so far as winning adherents is concerned, and his explanation of the fact. In general, they did not believe on him (vs. 37); yet many, even of the rulers, did believe (vs. 42), but did not dare profess it. This unbelief was in accordance with the character of the Jewish people, as Isaiah described it long ago (vss. 38–40; *cf.* Stephen's similar characterization of the nation, Acts 7 : 51, 52). But that the evangelist did not mean that they were therefore not responsible for their conduct is clear from vss. 42, 43.

Vss. 44–50 are either the evangelist's summary of Jesus' whole message to the people, or they should stand before vs. 36. *Cf.* ¶ 206. Standing after vs. 36, they cannot be understood as words actually uttered by Jesus on a specific occasion. The central thought of the paragraph, that Jesus came as God's representative, not to judge the world, but to bring light and salvation, and that he who receives him receives the Father that sent him and attains eternal life, makes it in fact a summary of his whole mission and message.

¶ 294. **Questions and Suggestions for Study.**—(1) Tell the story of Jesus in the treasury. (2)* What element of Jesus character does the event illustrate? (3) What instruction does it carry for us? (4)* What did the coming of the Greeks who desired to see Jesus first suggest to his mind? (5) What other thought quickly followed it in his mind? (6)* What great principle did he set forth in this connection (John 12 : 24)? (7)* Does this principle apply to his life only, or to all men? (8) Explain John 12 : 25. (9) Explain vs. 26. (10)* What do you learn concerning Jesus' character and relation to God from the two petitions of his prayer in vss. 27, 28? (11) What concerning prayer from the whole incident? (12)* What does

Jesus mean by "the judgment of this world" in vs. 31? (13) What does he mean by being "lifted up" and by "drawing all men" to him? What connection is there between the two? (14)* What does this whole incident show as to Jesus' attitude toward his death, and his thought about its significance? Think this through carefully and state it as accurately as you can (15) Explain the perplexity and question of the people in vs 34. (16) What is the meaning and purpose of Jesus' warning in vss. 35, 36?

(17)* Are the words of John 12: 37–43 those of Jesus or of the evangelist? (18)* What is the writer's explanation of the failure of the Jews to receive Jesus? (19) Are vss. 44–50 words of Jesus actually uttered by Jesus at this time? If not, what are they? (20)* Write out a careful summary of what Jesus says in these verses, and consider whether it in fact summarizes his whole message to men. (21) In view of what Jesus here says, can any one of us justify ourselves either in rejecting him or in treating him with indifference? What ought to be our attitude to him?

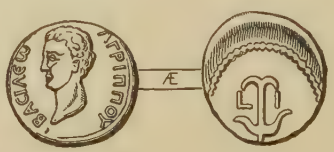
¶ 295. **Constructive Work.**—Write chap. xxxi of your "Life of Christ," bringing out with clearness Jesus' last message to the Jews in the temple, and conceiving and stating as clearly as you can the precise situation at the close of his public ministry to the nation.

¶ 296. **Supplementary Topics for Study.**

1. Jesus' thought about the relation of the gospel to the gentiles.

2. Jesus as the Light of the world: for his own generation; for the present day.

3. The truth of Jesus' claims in John 12: 44–50, as tested by subsequent history.



CHAPTER XXXII.

JESUS' PREDICTION OF THE END OF THE NATION, AND THE PLOT OF HIS ENEMIES.

§ 131. **Discourse concerning the destruction of Jerusalem and the end of the world.**

Matt., chaps. 24, 25. **Mark, chap. 13.** **Luke 21 : 5-38.**
[Matt. 26 : 1, 2.] **[Mark 11 : 19.]**

§ 132. **The conspiracy between the chief priests and Judas.**

Matt. 26 : 1–5. **Mark 14 : 1, 2.** **Luke 22 : 1–6.**
Matt. 26 : 14–16. **Mark 14 : 10, 11.**

¶ 297. **Notes on § 131, Mark, chap. 13.**—Vs. 1, "Out of the temple": the word denotes the temple in the larger sense, not simply the sanctuary; *cf.* ¶ 75. Vs. 2, "these great buildings": both the temple proper and the surrounding courts and colonnades. "There shall not be left here one stone upon another": an expression denoting utter destruction, but not to be interpreted with absolute literalness. The prediction was fulfilled in the overthrow of the city by the Romans in 70 A. D. (Jos., *War*, Books vi, vii; MATHEWS, *New Testament Times*, p. 205).

Vs. 4, "When shall these things be, and what shall be the sign when all these things are about to be accomplished?" A natural question, which, however, Jesus does not answer directly. The discourse that follows is mainly devoted to warning the disciples against expecting these great events too soon, and being in consequence disturbed and misled. Vss. 4–13 are wholly occupied with things that will happen before the fall of the temple. Vs. 6, "saying, I am he": professing to be the Christ, and claiming authority to make announcements as to what was about to happen. Vss. 7, 8: Wars, earthquakes, famines will occur; but they are not signs of the end. Vss. 9–13: And the disciples of Christ will have to suffer persecution, which they must endure patiently. *Cf.* ¶ 161. Observe in vss. 9, 10 the indication that Jesus, though expecting death, was also looking to the world-wide proclamation of the gospel. The rejection of him by the nation and the overthrow of the temple meant, not the defeat of the kingdom of God, but its establishment for all nations.

Vss. 14–23 deal with things which will be precursors of the end, *i. e.*, of the downfall of the temple and of Judaism as connected with the

temple. Vs. 14, "the abomination of desolation": the phrase is taken from Dan. 11:31; 12:11; 1 Macc. 1:54, in all of which places it doubtless refers (as clearly in the last, 1 Macc. 1:54) to the heathen sacrifices offered on the altar of the Jewish temple in the time of Antiochus Epiphanes. As employed by Jesus it refers to any like desecration of the temple or perhaps of the city. Luke has at this point "Jerusalem encompassed with armies" (see ¶ 299). The parenthesis "let him that readeth understand" is, of course, not from Jesus, but a note of the evangelist calling his reader's attention to this warning. It must have been written before the event happened (notice its omission by Luke). That it occurs in both Matthew and Mark shows that one evangelist took it from the other along with the words to which it calls attention, or that both drew it from an older gospel that contained this discourse. The substance of the warning is that, while wars and disasters in general are not to be taken as signs of the end, yet when Jerusalem itself is actually invaded (or besieged), then they may know that the downfall of the city is near, and that they must flee. Vss. 15, 16 mean simply: "Go without delay." Vs. 19: The sufferings of the Jewish nation in the siege of 70 A. D. were terrible beyond belief. (See JOSEPHUS as cited above.) Vs. 20, "Except the Lord had shortened the days": except God had interposed to limit the period of disaster, no one would have escaped. Vss. 21–23: Not even then are they to expect the Christ to return. Anyone who announces his return is a false prophet announcing a false Christ.

Vss. 24–27 tell of the awful disasters to the nation which were to follow the overthrow of the city, and of the establishment of Christ's kingdom in the place of Judaism. The language is highly figurative, closely resembling that which the prophets often used to describe similar events. On vss. 24, 25 see Isa. 13:10; 34:4; Ezek. 32:7, 8; Am. 8:9. On vs. 26 see especially Dan. 7:13. The reference of this verse to a visible return of Jesus still in the future is unnecessary. (*Cf.* CLARKE, *Commentary on Mark;* GOULD, *Commentary on Mark*, in reference to the whole paragraph.)

Vss. 28–37 speak of the indications of the drawing nigh of Christ in his kingdom. Vss. 28, 29 tell the disciples that when they see the great portents of which he has spoken (vss. 25, 26) then they may know that Christ's kingdom is drawing near. Vs. 30 says, and vs. 31 solemnly confirms it, that all these things will happen within the space of a generation, *i. e.*, within the lifetime of men then living. Vs. 32

affirms, however, that the *exact* time no one knows, not even Jesus himself, but only God. Vss. 33–37 bid them therefore be on their guard, watching and praying, always ready, yet not idly waiting, but each at his own work.

As a whole, therefore, the discourse gives no definite answer to the question of the disciples, except that all these things would happen within the lifetime of men then living. Nor has it anything to say concerning the "end of the world," as that phrase is now usually understood. It speaks only of the downfall of Judaism and the establishment of Christianity in power on the earth, and its general aim is to warn them against expecting these events too soon or looking for a personal return of Jesus in connection with them.

¶ 298. **Notes on § 131, Matt., chaps. 24, 25.**—Matt. 24 : 1–42 reproduces in the main the discourse of Jesus as given in Mark, chap. 13. The chief differences are the following: Vs. 3, "What shall be the sign of thy coming and of the end of the world?" This more expanded form of the question seems to bring in two ideas not expressed by Mark, "thy coming" and "the end of the world." Yet it must be noticed that in the discourse of Jesus as given in Mark he speaks of his coming (vs. 26), and that "the end of the world" is more exactly "the consummation of the age," *i. e.*, in Jesus' thought the conclusion of the then current period of history, the end of the Jewish dispensation in the downfall of Jerusalem, and the ushering in of Christianity as the successor of Judaism. Thus Matthew's form of the question only expands Mark's by reading back into the question a part of Jesus' answer. Mark's form is doubtless that which most nearly represents the original question.

Vss. 10–12 are an addition to Mark's narrative from Matthew's own sources, but do not materially modify the picture. Vs. 14, "and then shall the end come": *i. e.*, the end of the age (see above). To us the phrase naturally suggests the end of *our* age and *our* world, but we must bear in mind of what and to whom Jesus was speaking. Our age and world did not then exist. Jesus was talking about the fall of the temple to men whose horizon was almost bounded by Judaism, and to whom the downfall of the temple and its religion was indeed the end of the age. That to the disciples and the evangelist such an expression would seem to mean the end of the world, since they could have as yet no conception of the Christian centuries, which are to us familiar past history, is altogether probable. But to give to the words the sense that they would naturally bear for us if uttered today, then

to assume that the disciples understood them in that sense, and finally that Jesus meant them in that sense, is to violate every principle of interpretation.

Vss. 26–28 are an addition to Mark's report, emphasizing the warning against being deceived by false Christs, and especially teaching that the coming of the Son of man will not be a secret, obscure event, but one which, coming however unexpectedly, will be as open and manifest as a flash of lightning. This does not say that everybody will recognize it as the coming of Christ, but that the event itself will not be obscure and out of the way. *Cf.* ¶ 250. The intent of the teaching is to guard the disciples against being misled by false Christs. The coming of the Son of man is to be understood, as in Mark 13 : 26, as denoting the coming of the kingdom in power. Vs. 28 (*cf.* Luke 17 : 37) is a proverbial saying, meaning that judgment will fall whenever and wherever sin and corruption render it necessary. The overthrow of Judaism is but an example — albeit a most conspicuous and important one — of a general principle.

Vss. 29–31 reproduce Mark 13 : 24–27, but with slight changes. The word "immediately" (vs. 29) emphasizes what is in any case the natural meaning of Mark, that the downfall of the Jewish nation and the coming of the Son of man follow close upon the events referred to in the preceding paragraph. Vss. 30, 31 expand somewhat the picture of the Son of man coming in the clouds, but do not essentially change the meaning.

Vss. 40, 43–51 reproduce the teaching of Jesus in Luke 12 : 39–46. In that passage the coming of the Son of man is his coming for accounting and judgment in the life of any individual. The introduction of it here is to that extent incongruous. Yet it serves to emphasize the fact that the coming of the Son of man is not a specific event, but, like "the day of the Lord" in the Old Testament, is the coming of the kingdom of God in power, whether to an individual or a nation, whether in blessing or in judgment. One great example of it was in the first appearance of Jesus (*cf.* John's conception, Matt. 3 : 11, 12); another was in the displacement of Judaism by the Christian church; but it is always happening on a large scale or a small, and is doubtless still to happen many times. In other words, as "the Son of man" is the type of the kingdom of God, "the coming of the Son of man" is typical of and equivalent to the coming of the kingdom.

In Matt., chap. 25, the evangelist adds a series of parables dealing with the general subject of judgment. The first, that of the ten

virgins (vss. 1–13), teaches the necessity of being ever ready for the coming of the Lord. The details of the parable cannot be pressed. Its simple teaching is that expressed in vs. 13: "Watch therefore, for ye know not the day nor the hour."

In the second parable, that of the talents (vss. 14–30), the duty inculcated is that of faithfully using all that our Lord intrusts to us. "Watching" is not idle waiting, but industrious service of our Lord.

The parable of the sheep and the goats (vss. 31–46) sets forth most vividly and impressively the basis of Christ's judgment of men, viz., not profession of his name, but conduct expressive of his Spirit. To press the pictorial element of this parable to mean that there will be a great judgment day of all the world, when all men will be assembled in one place, is unwarranted. The parable teaches the *basis* and *issue* of judgment, not its time or external form. The solemn truth that must not be lost sight of is that by our conduct here and now we are determining issues that are eternal, life or death.

¶ 299. **Notes on § 131, Luke 21 : 5–38.**— Luke's report of this discourse follows Mark's quite closely, differing chiefly in that in place of such vague expressions as "abomination of desolation" (Mark 13 : 14) Luke has definite language, "Jerusalem compassed with armies" (vs. 20; see also vs. 24, and *cf.* Mark's vs. 19). This is probably due to Luke's having written after the fall of Jerusalem, and hence having naturally substituted for the general terms of Mark language more closely corresponding to the events as they actually occurred. The definiteness of Luke's language increases the probability of Mark and Matthew having been written before the fall of Jerusalem, and confirms the historicity of their report of the discourse.

¶ 300. **Notes on § 132, Mark 14 : 1, 2, 10, 11.**— Vs. 1, "After two days was the Passover and the Unleavened Bread": Mark gives the two names of the two feasts that really belonged in what was known as the Passover week. As the Passover fell this year on Thursday (see ¶ 308), the conspiracy was made on Tuesday. Vs. 2, "For they said, Not during the feast": The plans of the Sanhedrin were changed by the offer of Judas, and with his aid Jesus' enemies were enabled to do that which they had judged impossible, viz., to arrest Jesus during the feast without causing an uprising. Vs. 10, "Judas Iscariot," or Judas the inhabitant of Kerioth (possibly *el Karjetein*, a ruined village south of Hebron). He was probably the only one of the Twelve who was not a Galilean. "Went away unto the chief priests that he might deliver him unto them": The motives leading Judas to this act of

treachery are said (John. 12 : 4–6) to have been dishonesty and covetousness, but doubtless in addition were anger arising from having been, as he supposed, duped by Jesus into believing that he was the Christ. In the future now outlined by Jesus he saw no preferment and no realization of what we may safely believe were his hopes as to the messianic kingdom. Cupidity and revenge easily become allies in any man's life. It is to be noted that, in all accounts, Judas and not the Sanhedrin takes the initiative. Matthew (26 : 15) tells of a bargain, in which Judas was paid thirty shekels, the ordinary price of a slave (Exod. 21 : 32), or about $20, with purchasing power, however, much greater. The share of Judas in the conspiracy was simply that of piloting the servants of the Sanhedrin to some place where Jesus might be arrested without causing a popular uprising. The arrest was the only time when such a danger threatened the authorities. If once Jesus were in the hands of the Romans, no popular movement would be expected. As, however, the Romans would not arrest him, since he had in no way been a disturber of the peace, and as the priests themselves dared not face openly public opinion, treachery was the one resource left. Thus had it not been for Judas, Jesus might have escaped. As it was, however, Jesus immediately discovered his friend's disloyalty and forecast its inevitably fatal consequences. It was this that cast the deep gloom over the Passover which he ate with the Twelve.

¶ 301. **Questions and Suggestions for Study.**—(1)* What remark of Jesus and question of the disciples gave occasion to Jesus' discourse in Mark, chap. 13? (2)* What is the main purpose of this discourse? (3)* With what are vss. 4–13 wholly occupied? (4)* Of what do vss. 14–23 speak? (5)* Of what vss. 24–27? (6)* What is meant by the coming of the Son of man in vs. 26? (7)* What is the permanent lesson of the discourse for us and for all? (8) What does Matthew's report of this discourse add to that contained in Mark? (9) What is the coming of the Son of man referred to in Matt. 24 : 45–51? (10)* What is the parable of the ten virgins intended to teach (Matt. 25 : 1–13)? (11)* What is the teaching of the parable of the talents (Matt. 25 : 14–30)? (12)* What is the teaching of the parable of the sheep and the goats (Matt. 25 : 31–46)? (13) In what respects does Luke's report differ from Mark's?

(14) What do these differences indicate as to the time when Luke wrote, and as to the correctness of Mark's report? (15) Do this discourse and these parables give us warrant to expect, some time in the future, a visible coming of Jesus in the clouds, and a general assemblage of the living and dead in one place for judgment? If not this, then what? (16) What do they teach concerning the certainty of judgment? (17) Does this teaching apply to nations or to individuals, or to both? (18) What is to be the basis of judgment? (19) What is the practical lesson for us all in view of this teaching?

(20) What was the plan of the enemies of Jesus in Jerusalem with reference to his arrest? (21) What proposal did Judas make to them? (22) What difference did this make in their plans? (23) What influences led Judas to this desperate act?

¶ 302. **Constructive Work.**—Write chap. xxxii of your "Life of Christ," indicating the purpose of the discourse on the end of the nation and its general teaching, and the motives and effect of Judas' act of treachery.

¶ 303. **Supplementary Topics for Study.**

1. The fulfilment of Jesus' prediction concerning Jerusalem in the Judeo-Roman war of 66–70 A. D.

JOSEPHUS, *War*, Books v–vii; SCHÜRER, *History of the Jewish People*, Div. I, Vol. II, pp. 208 ff.

2. The coming of the Son of man: its meaning and reference as used by Jesus.

3. The character of Judas.

CHAPTER XXXIII.

JESUS' LAST DAY WITH THE DISCIPLES.

§ 133. **The Last Supper.**
Matt. 26:17–30. Mark 14:12–26. Luke 22:7–30. John 13:1–30.

§ 134. **Christ's farewell discourses.**
Matt. 26:31–35. Mark 14:27–31. Luke 22:31–38. John 13:31—16:33.

§ 135. **The intercessory prayer.** **John, chap. 17.**

¶ 304. **Notes on § 133, Mark 14:12–26.**—Vs. 12, "on the first day of unleavened bread": *i. e.*, on the 14th of Nisan (Exod. 12:6; Lev. 23:5; Numb. 9:3). For the chronological question see ¶ 308. "Where

wilt thou that we go and make ready," etc.: A brotherhood like that of the disciples would naturally, as a family, eat the Passover lamb together. The question of the disciples shows clearly that Jesus had not disclosed to them his plans. Perhaps his reticence was due to his knowledge of the plot of Judas. Vss. 13–16. It is unnecessary to interpret these words of Jesus as indicating miraculous prescience. The use of the term "*my* guest chamber" clearly indicates that he had had some previous understanding with the owner of the house. This is supported by the fact that, in accordance with Jewish law (Exod. 12 : 3), Jesus must have chosen a lamb on the 10th of Nisan. Probably the bearing of a pitcher of water, ordinarily the work of the women, had been agreed upon as the sign of recognition. By these precautions Jesus was able to select the room for the Passover feast without disclosing its location to Judas in time for him to betray the fact to the priests. It has been thought by some that this unknown host was the father of John Mark, the evangelist (*cf.* Acts 12 : 12). Vs. 18. Between vs. 17, in which is mentioned the arrival of Jesus and his disciples in the upper room, and vs. 18 are to be introduced the several events given by Luke and John: [(1) the first cup of wine]; (2) the words of Jesus, Luke 22 : 14–18, and the strife as to precedence, Luke 22 : 24–30 (¶ 305); (3) Jesus' washing of the disciples' feet, with its accompanying lesson, John 13 : 1–20 (¶ 306). Vs. 19. Nothing could better show the disciples' profound confidence in the words of Jesus. Though conscious of no determination to betray him, upon hearing his prediction each believed himself possibly the offender. Doubtless Jesus had seen the disloyalty of Judas from its inception. The announcement of the traitor is general in the synoptic account, but specific in that of John (¶ 306). Vs. 22, "blessed": *i. e.*, blessed God, or rather (Luke 22 : 19), gave thanks. There will always be some question as to whether the memorial meal or custom now instituted by Jesus was derived from the Passover. On the whole, it seems most probable that it was the latter part of that feast. "The Lord partook with the others of the paschal lamb, and when the law had been thus fulfilled, and the supper ended, before proceeding to take the cup after supper, the cup of blessing, took bread [of course the unleavened bread upon the able, since none other was permitted to be present], and, declaring it to be his body, gave them to eat" (Andrews, *Life of Our Lord*, 490). Vs. 23, "a cup": according to Paul (1 Cor. 10.: 16; 11 : 25 f.) the "cup of blessing," so called, the third of the four drunk at the Passover meal. Vs. 24, "The covenant": probably a reference to the new

covenant (*cf.* Luke 22 : 20) of Jer. 31 : 31 ff., with which is associated, as respects the significance of the blood, a reference to Exod. 24 : 5 ff., where, as the symbol of life, blood sprinkled on the book of the law and on the people symbolizes a covenant between God and the people, they pledging themselves to obedience and he imparting to them his life. Jesus, shedding his blood in obedience to the will of God and in devotion to the interests of men, brings men, through the adoption of the same principle of life, through the same devotion of their lives to God, into fellowship with God. In the word "shed," or "poured out," there is perhaps also a suggestion of the blood of the sin-offering, by the pouring out of which on his behalf the sinner confessed his sin and sought forgiveness (*cf.* Lev. 4 : 34, 35 ; Matt. 26 : 28). Thus the death of Jesus is at the same time a revelation of God's love, of the sinfulness of human sin, and of the possibility of forgiveness and reconciliation. *Cf.* ¶ 292. Vs. 25, "I shall no more drink," etc.: referring to his immediate death, and expressing his faith in a triumphant kingdom. Beyond this the interpreter cannot go with certainty. That which stands out clearly in respect to this memorial meal is that Jesus regarded his death as suffered in behalf of his disciples and as a basis of fellowship between them and God ; and he wished that, as they maintained the fraternity of the kingdom, they should in their food and drink remember him, believe him still present with them, and see that their privileges as members of the kingdom of God were due, at least in part, to his death. Vs. 26, "a hymn": the Passover feast closed with chanting Pss. 115–118.

¶ 305. **Notes on § 133, Luke 22 : 7–30.** — Vs. 7. This verse seems to assert that Jesus ate the paschal feast at the same time that it was being eaten by other Jews. Vss. 8–13. See ¶ 304. Vs. 16, "until it be fulfilled in the kingdom of God": The reference is to the Passover, and Jesus is probably thinking of the fulfilment of that of which it was the type, viz., deliverance given his people by God.

If vss. 17, 18 are to be added directly to 16, then Luke makes reference to two cups instead of one. On the whole, it seems most natural to treat vss. 17, 18 as parallel to 19, 20, each being drawn from a separate source. In that case vss. 17, 18 would belong chronologically at the time given the words and acts by Mark. See the parallel columns in ¶ 307.

Vss. 25, 26 are almost identical with Mark 10 : 42–44 ; Matt. 20 : 25–27. "Benefactors": not a title. Philanthropy popularly is confused with the exercise of authority. In the society founded by Jesus one is to seek to aid others without exercising authority over

them. To enforce this Jesus speaks of his own position (vs. 27; *cf.* Mark 10:45). Vss. 28–30 are not to be taken literally as if the reference were to a political empire, but as a figurative representation of the certain and great reward for loyalty.

¶ 306. **Notes on § 133, John 13:1–30.** — Vs. 1, "before the feast of the Passover": The phrase, in thought, if not grammatically, qualifies "riseth" in vs. 4, all other clauses being adverbial and parenthetical. This implies that the meal described in the following verses was distinct from the Passover supper and preceded it. The verse therefore combines with John 18:28 to show that the chronology of the fourth gospel in its present form differs from that of the other gospels in respect to the date of Jesus' death. Yet both John and the synoptists associate with the supper which each names the announcement of the betrayal and of Peter's denial, and both connect the supper closely with the betrayal and death of Jesus. These coincidences and the references in John 13:26 to the sop (*cf.* ¶ 307) show that in fact the supper in John is the same as that in the synoptists, and is the Passover. How this inconsistency arose is now impossible to determine with certainty. The most probable explanation is that which attributes the note of time in John 13:1, as well as that in John 18:28, to a later hand than that of John the apostle. *Cf.* ¶¶ 13, 206, 308. It is not at all impossible that in the original Johannine narrative there stood the phrase "before the Passover," or the like, to indicate that Jesus' washing of the feet of the disciples on the evening of the Passover preceded the eating of the Passover itself, *i. e.*, as this phrase would mean to a Jew, the Passover lamb. The slight misunderstanding of the phrase by gentile Christians of the time at which our fourth gospel was written may have given rise to the whole difference between the Johannine and synoptic chronology of the passion.

"Loved them unto the end": These words are intended to give the motive for the gracious and humble service Jesus was about to render his disciples. The occasion for this service was the pride of the Twelve, no one of whom was willing to take the part of a servant and wash the feet of his companions. Vs. 10, "he that is bathed," etc.: a reference to oriental customs. The entire conversation is couched in the symbolism so dear to the Jew. The bath and the washing, requisite to sharing in a banquet, were used by both Jesus and Peter as symbolical of the inner cleansing needed by those who were to sit down at the great dinner of the kingdom. Vss. 12–17 contain one of Jesus' most striking teachings as to the Christian's need of abandoning pride and devoting himself to the service of those about him; and these he is not to regard as inferiors. It is a lesson in the equality and love that should characterize all followers of Jesus. Vss. 18–20 show that Jesus

had foreseen his betrayal by Judas. Vs. 23, "reclining in Jesus' bosom": The Jews had by this time adopted generally the Greek custom of reclining at table. Vs. 23 simply means that John was at Jesus' right hand. This explains vs. 24: Peter beckons to John, as the one who was near enough to Jesus to speak to him quietly, to ask of whom he spoke. Vs. 27, "What thou doest, do quickly": Jesus, seeing that Judas is now beyond hope, desires him to withdraw at once, that he may be alone with his true disciples. Vs. 29, "buy what things we have need of for the feast": These words, like the reference to the sop (vs. 26), favor the view that this was the true Passover meal. Had it been the night before the Passover, there would have been no occasion to go out at that time to make purchases, since the whole of the next forenoon would have been free for that purpose. But the "feast" which began with the Passover supper proper continued for a week, and purchases might conceivably be necessary for the sacrifices and meals of the next day, or for gifts to the poor who would be at this hour in the temple area. (See EDERSHEIM, *Life and Times of Jesus*, Vol. II, p. 508. On the Last Supper see a good brief treatment in RHEES, *Life of Jesus of Nazareth*, pp. 181–7.)

¶ 307. The probable order of the Passover feast was as follows. Such of its elements as seem to be mentioned in the accounts of the Last Supper are printed in italics:

1. Blessing of first cup of wine.
2. Handwashing and prayer.
3. Bitter herbs, dipped in the haroseth (mixture of fruit and vinegar), passed and eaten.
4. Second cup of wine, with question of son and answer of father (Exod. 12:26).
5. First part of the Hallel (Pss. 113, 114).
6. "*Sop*" (a bit of the paschal lamb and bitter herb in bread) *dipped in vinegar and eaten.*
7. Paschal lamb eaten.
8. *Eating of a piece of unleavened bread* (possibly not eaten in time of Christ).
9. *Third cup of wine with grace* ("cup of blessing").
10. Fourth cup.
11. *Blessing in song* (Pss. 115–118).

(If Luke 22:17 be not referred to the same cup spoken of in Mark 14:23, then its cup is to be identified with the second cup of the feast.)

The order of events, as well as the words of Jesus at this time, can be fixed by a comparison of the sources here shown in parallel columns:

MARK 14:22-25.	MATT. 26:26-29.	LUKE 22:17, 18.	LUKE 22:19, 20.	1 COR. 11:23-25.
1. Bread broken with thanks.	1. Bread broken with thanks.		1. Bread broken with thanks.	1. Bread broken with thanksgiving.
2. "Take ye: this is my body."	2. "Take, eat: this is my body."		2. "This is my body which is given for you; this do in remembrance of me."	2. "This is my body (broken) in your behalf. This do in remembrance of me."
3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.	3. Cup taken with thanksgiving.
4. "This is my blood of the covenant which is shed for many. Verily I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."	4. "Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."	4. "Take this and divide among yourselves, for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."	4. "This cup is the new covenant in my blood, even that which is poured out for you."	4. "This cup is the new covenant in my blood; do this as often as ye drink it, in remembrance of me."

¶ 308. **The Day upon which Jesus Ate the Last Supper.**—(1) As far as the day of the week is concerned, there is no difficulty in concluding that, since Sunday was the third day after his death (counted in Jewish fashion, viz., parts of three days), and if the next day after the crucifixion of Jesus was the sabbath (John 19:31; Mark 15:42; Luke 23:54), Jesus was crucified on Friday. (2) A difficulty, however, is left, for John (13:1, 29; 18:28; 19:14, 31) apparently regards the Last Supper as having occurred on the evening of the day before the Passover, *i. e.*, the evening of the 13th of Nisan (which would be, by the Jewish reckoning of a day from sunset to sunset, the beginning of the 14th of Nisan), while Mark (14:12, 14, 16, 17) and the other synoptics (Luke 22:14, 15) expressly declare that he ate the Passover itself, and that (*cf.* ¶ 304) must have been on the evening of the 14th of Nisan (or, by Jewish reckoning, the beginning of the 15th). Was Jesus, then, crucified on Friday the 14th, or on Friday the 15th of Nisan? The question is, of course, connected with that of the year of the crucifixion. If Jesus was crucified on Friday, Nisan 14, it was in a year in which Nisan 14 fell on Friday; and if on Friday the 15th, then in a year when Nisan 15 was a Friday. Yet the determination of the day of the month is not in itself decisive for the year, since the inaccuracy of the Jewish methods of determining the question of the month introduces an element of uncertainty into all reasoning based on exact astronomical calculations. Various answers have been proposed by scholars: (*a*) Some hold that Jesus celebrated the Passover a day in advance of the Jews in general; (*b*) others hold that John is describing a supper eaten on the day before the paschal supper of the synoptists; (*c*) it is maintained by some that the synoptic account must be brought into harmony with that of John, thus bringing the crucifixion at the very time that the paschal lambs were being slain; (*d*) on the other hand, many scholars bring John into

harmony with the synoptists. On the whole, though not without its difficulties, this last seems the most probable view, demanding no serious harmonistic device. The passage presenting the most difficulty, John 18:28, may be explained in one of two ways: (i) to "eat the Passover" may perhaps mean "to celebrate all the festivals of the Passover week;" or (ii) the phrase is very possibly an explanation (but one which itself involved a chronological error) on the part of a copyist or editor, for the benefit of gentile readers, of the grounds of the Jews' dread of entering the prætorium of Pilate, viz., that they should be defiled (and thus be prevented from eating the Passover). There certainly is a strong presumption that the early church would have known whether or not Jesus died before or after the paschal supper, and to a good degree this presumption favors the synoptic account. There is little of importance in the fourth gospel at variance with it, except this clause of John 18:28, and John 13:1 (*cf.* ¶ 306). See various *Lives of Christ* by EDERSHEIM, FARRAR (Excur. x), GILBERT, and others; and in particular see WRIGHT, *Some New Testament Problems*, chap. 14; ANDREWS, *Life of Our Lord*, pp. 452–81. See also SANDAY, art. "Jesus Christ" in HASTINGS' *Dict. of Bib.*; and *Expositor*, 1892, I, 17f., 182f., in which the view (*a*) above is favored. (3) A third question concerns the year of the crucifixion. The determination of this requires the consideration of (*a*) the years of the procuratorship of Pilate, (*b*) the date of the beginning of Jesus' ministry, (*c*) the length of the ministry, (*d*) the day of the month on which the crucifixion took place, (*e*) the Jewish calendar as ascertained from Jewish usage and astronomical calculations. Each of the years 27–30 A. D. has arguments in its favor, but at present the opinion is chiefly divided between 29 and 30. If the former date is chosen, the crucifixion probably occurred on March 18; if the latter, on April 7. See TURNER, art. "Chronology of the New Testament," in HASTINGS' *Dict. of Bib.*

¶ 309. **Notes on § 134,[1] John 13:31–35.**—Vs. 31, "now is the Son of man glorified": the verb is in the past tense, properly "was glorified" or "has been glorified." The reference is to his whole earthly life in which his character and mission had been revealed and he thus made glorious in the eyes of all who could appreciate his character. Vs. 32, "and God shall glorify him in himself": shall make Jesus glorious by the revelation of his relation to the Father. But it is possible that we ought rather to translate, "shall glorify himself in him." Vs. 33, "little children, yet a little while I am with you": His departure, which he had repeatedly announced, is now near at hand, and with tender affection Jesus seeks to prepare them for it. "As I said unto the Jews": see John 7:34; 8:21. Vs. 34, "a new commandment": in view of his departure from them there is a necessity greater than

[1] For convenience of exposition this extended discourse is broken into parts, and the different parts treated in successive paragraphs.

before, not simply of love to all men, but of love of the disciples to one another, which shall bind them together. This duty, not having been specially emphasized before, is in this sense a new commandment.

As in some other parts of John's gospel (see ¶ 206), so in this discourse there is reason to suspect that the paragraphs have been to some extent displaced from their original order. Though any rearrangement can be only conjectural, the placing of chaps. 15, 16 after the word "saith" in 13 : 31 (giving the order 13 : 31*a*; chaps. 15, 16; 13 : 31*b*–38; chap. 14) certainly relieves some of the difficulty of the present order, such, *e. g.*, as the incongruity of 16 : 5 standing after 14 : 5, and the introduction of the long discourse after the farewell words of 14 : 25–31, especially vs. 27 and the "Arise, let us go hence," of vs. 31.

¶ 310. **Notes on § 134, John 13 : 36–38**, and the parallels in the other gospels (Matt. 26 : 31–35; Mark 14 : 27–31; Luke 22 : 31–34).— Of these four accounts of Jesus' prediction of Peter's denial, those of Mark and Luke are almost identical. Luke and John have each some peculiarities of their own. The four accounts are most alike in Jesus' words to Peter. Respecting Luke's vss. 31, 32, notice that the pronoun "you" in vs. 31 is plural, referring to the whole company of the Twelve, while vs. 32 uses "thee," referring to Peter only. Jesus foresees a process of testing, sifting out the good from the bad; he does not say that he has prayed that Peter may escape this process, but that his faith may not fail under it. It is peculiarly needful that he as the leader shall "keep the faith."

¶ 311. **Notes on § 134, Luke 22 : 35–38.**—These verses contain Jesus' impressive warning to the disciples that they are approaching a time of extreme danger. That he actually meant that they should provide themselves with swords is improbable (how could they at that time of night ?), even though vs. 38 seems to imply this. Certainly he did not mean that they were to resist force with force. *Cf.* John 18 : 11.

¶ 312. **Notes on § 134, John, chap. 14.**—This familiar chapter, which has been the comfort of so many in times of distress, has to an even greater degree than the rest of this section the character of a farewell to the disciples (see fine print in § 309). It emphasizes the thought that the coming separation is to be but for a brief time; that, having known him, they know the Father, and that through their fellowship with him and loving obedience to his commandments they will enter into fulness of fellowship with God. It calls for reflection rather than explanation. Its course of thought is somewhat as follows: Comfort in view of his departure, and promise that he will come again

and receive them to himself, vss. 1–4; declaration (in answer to Thomas' objection that they know not the way) that he himself is the revelation of the Father and the way to him, vss. 5–7; reaffirmation (in answer to Philip) that he is the revelation of God, and promise that they who believe in him shall do his works and even greater ones, and shall obtain what they ask from God, vss. 8–14; promise that he will send another Helper, the Spirit of Truth, and that he himself will come to them, vss. 15–21; promise (in answer to Judas' question) that if any man love him and keep his commandments, both he and the Father will abide with him, vss. 22–24; renewal of the promise of the Holy Spirit, and the benediction of peace, vss. 25–31.

¶ 313. **Notes on § 134, John, chaps. 15, 16.** — This portion of the discourse contains the parable of the vine and the branches, and the application of the truth involved in it to the relation between Jesus and his disciples, 15:1–17; passing into the setting forth of the hatred which his disciples may expect from the world, 15:18—16:4; and this again into the announcement of his departure, and the promise of the Helper, the Spirit of Truth, and statement of his work, 16:5–15; then discussion among the disciples, and between the disciples and Jesus, as to his departure, and his assurance that their sorrow shall be brief, but their joy without end, 16:16–24; his promise to speak to them plainly concerning the Father, assurance of the Father's love for them, warning that their faith is not yet perfect, and yet also a word of peace, 16:25–33. As respects the connection with chaps. 13 and 14 see the suggestion in ¶ 309.

15:1–17. — The central thought of these verses is that fellowship with Christ is the condition of fruitfulness. Setting it forth first under the figure of the vine and the branches (the reference to the unfruitful branch that is cast forth is perhaps suggested by the case of Judas), Jesus afterward (vss. 9–17) expounds it in plainer terms, speaking of abiding in his love (interpreting the abiding of the vine in the branch), keeping his commandments, loving one another. Thus fellowship becomes, not mere service, but intimate and mutual friendship (vs. 15), the disciples enjoying the confidence of the Master, with joy doing his will, and all bound together by the mutual love that springs from their common relation to him. These verses will well reward frequent reading and much meditation.

15:18—16:4. — The love of the disciples to one another suggests the hatred of the world which, first directed against the Master, turns also against the disciples. The ground of this hatred is in the difference

of character between the world on the one side, and, on the other, the disciples, Jesus the Master, and God the Father. Vss. 26, 27 introduce the thought of the Comforter (on the meaning of the word see on 16:5–15), to which he returns again in 16:7. Coming in the midst of the announcement of the hatred of the world and the sufferings which the disciples will in consequence of it endure (15:18–25 and 16:1–4), these verses seem to interrupt the course of thought. The connection is perhaps that, despite the world's rejection of Jesus, yet when the Spirit of Truth comes the testimony to Jesus which he will bear, and the added testimony of the disciples, may yet reach men's hearts.

16:5–15. — Passing naturally from the persecutions which his disciples are to endure, and which, before they come to pass, he announces, to that of his departure from them, he tells them that it is expedient for him to go away, because otherwise the Comforter will not come to them, and so goes on to speak of the work which the Comforter will accomplish. The word translated Comforter means One called to one's aid, thus an Advocate or Helper. In 14:16 he is called "another" Helper, thus implying that he is to do a work like that which Jesus has done. And this is also brought out in his other name, the Spirit of Truth; the Spirit of God testifying in the hearts of men to the same truth which Jesus taught and which was revealed in him will carry forward the work which Jesus began, and in a sense more effectually than Jesus could have done by remaining on earth. It is for this reason that it is expedient that Jesus should go away (vs. 7), that the limitations of time and place necessarily connected with the revelation of God through the incarnate Son may in the ever and everywhere present Spirit of Truth be done away. Think how the progress of Christianity would have been hindered if Jesus had lived on in Judea, thus inevitably and forever giving the kingdom a local center, instead of every place in the whole earth being at every time equally near to the great Head of the church and equally accessible to his Spirit. In this Spirit God and Christ are ever and everywhere present. His character as Spirit of Truth appears also in the work which he is to do, convincing the world "in respect of sin and of righteousness and of judgment" (vs. 8), and guiding the disciples of Jesus "into all the truth" (vs. 13). The sin of which the world will be convinced is that crowning expression of hostility to truth, the rejection of the revelation of truth in Jesus; the righteousness is that of Jesus, which is attested by his going to the Father, itself to be made evident in his

resurrection; the judgment is God's righteous discrimination between the evil and the good in this world, of which the world has most imperfect apprehension, but which is revealed by the condemnation of the prince of this world involved in the death of Jesus at the hands of men and his resurrection by the power of God.

16 : 16–24.—Jesus now speaks still more directly of his coming departure, comforting his disciples with the promise that his absence shall be but brief — the reference is, no doubt, to his return after his death and resurrection, not to any appearance still in the future — that the joy which shall be theirs shall never be taken from them, and that the Father will grant them whatever they shall ask in his name, *i. e.*, in fellowship of spirit with him (*cf.* 15 : 7).

16 : 25–33.—Vs. 25, "proverbs": dark sayings, obscure language. "But shall tell you plainly of the Father": Much as Jesus had revealed to his disciples, there was far more yet to be revealed, and what had been told could but be like unexplained riddles to them in comparison with the whole truth, which was to be revealed to them by the Spirit as fast as they were prepared to receive it. The death and resurrection of Jesus themselves made possible the perception of truth which they could not see before. But the process of which Jesus speaks is still going on, both in the experience of individual Christians and in that of succeeding generations of the church, as the truth of God is gradually apprehended. Vs. 29, "lo, now speakest thou plainly": The disciples imagine that they understand Jesus' profound words just uttered. But Jesus sees, and foresees that their conduct will show, that it has, in fact, taken no strong hold upon them; their fears and cowardice will betray the feebleness of their faith in him. Yet Jesus' word to them is one of tenderness and peace (vs. 33). To the end, and in the face of his own great sufferings, he deals with his disciples with infinite patience and unfailing love.

¶ 314. **Notes on § 135, John, chap. 17.**—In this prayer of Jesus for himself and his disciples, Jesus prays first that, having glorified the Father in accomplishing his work, the Father may now glorify him, vss. 1–5; then for the disciples that the Father has given him, that they may be kept from the evil of the world, and be sanctified in the truth, vss. 6–19; and finally for all those who have believed or shall believe on him, that they may be one, he in them, and the Father in him, vss. 20–26.

Vs. 1, "glorify thy Son": To glorify is to make glorious, either in actual condition or in the eyes of others. In the latter case, it may

be accomplished by mere words of praise (John 8 : 54), even false words of praise (Matt. 6 : 2). But a being of really admirable character can be best glorified simply through the making manifest of his true character: God is glorified when men see him as he truly is. The prayer of Jesus is that God will make manifest his true character and mission. This was to be accomplished through his death and resurrection, to which Jesus looked forward with confidence, and all that was to follow as the sequel of these events. "That the Son may glorify thee": This is the end of all Jesus' work, to reveal, and by revealing to glorify God. It is through such revelation that he is to accomplish his work of giving eternal life to man (vs. 2); for it is through the knowledge of God that eternal life is attained (vs. 3). To know God, *i. e.*, to have a true fellowship with him, this is the secret of existence according to the true ideal of life, and such relationship to God is in its nature eternal. *Cf.* ¶ 292. Vs. 5, "the glory which I had with thee before the world was": a prayer for restoration to that glorious condition of being which was his, not only before he came into the world (16 : 28), but even before the world was. This he can now pray for, "having accomplished the work" (vs. 4) which God had given him to do on earth. Such restoration is, indeed, now needful to that which he has still to do in the kingdom which he had established. *Cf.* ¶ 313, on John 16 : 7.

Vs. 6, "I manifested thy name": revealed thee, the name standing for the person and his character. Vs. 9, "I pray not for the world": perhaps better, I am not praying; *i. e.*, this petition is not for the world. On other occasions he could, and did, pray for the world (Luke 23 : 34), even as he gave his life for the world. Vs. 17, "Sanctify them in the truth": by the impartation of truth, set them apart to, and fit them for, the work they have to do in the world. Vs. 19, "and for their sakes I sanctify myself": *i. e.*, consecrate, devote myself to my task — a task which in his case involved death.

Vs. 21, "That they may all be one": one, *i. e.*, in aim and spirit, even as Jesus was in perfect harmony with God. "That the world may believe that thou didst send me": When all the followers of Jesus manifest the same spirit, and that the Spirit of Jesus himself, the world can but believe that Jesus is God's messenger to the world. Vs. 24, "they also may be with me": Conscious that he himself is to abide in full and blessed fellowship with God, he desires that his disciples may enjoy the same; and this is possible through their possession of his Spirit and likeness to him. The pure in heart shall see

God. They that are one in spirit with Christ shall be in like fellowship with God. Vs. 25, "O righteous Father, the world knew thee not, but I knew thee, and these knew that thou didst send me": This is the whole philosophy of the plan of salvation; to a world that nows not God (and hence is without life) the Christ, who knew God omes, and they who recognize that he is sent of God receive him; to them Christ reveals the Father, and they become partakers of that love of God which he has for Christ himself.

¶ 315. **Questions and Suggestions for Study.**—(1) Tell the story of Jesus' preparation for his last Passover with his disciples. (2) On what day of the week was this? (3) What are the possibilities as to the day of the month, and the relation in time of the Last Supper to the regular Jewish Passover? (4)* Concerning what was there a dispute among the disciples? (5) Relate the incident of Jesus' washing of the disciples' feet. (6)* What did Jesus intend by this to teach them? (7)* What prediction did Jesus make respecting his betrayal, and what reply did the disciples make? (8)* What question did Judas ask, and what was Jesus' reply? (9)* With what specially significant act did Jesus close the meal? (10)* What did he mean by this to teach his disciples? (11) Of what rite, ever since observed by Christians, was this event the beginning and cause?

(12)* What are the chief and most frequently recurring thoughts expressed by Jesus in his farewell discourses recorded in John 13:31—16:33? (13)* To what is he looking forward for himself? (14)* What does he foresee for his disciples? (15)* What comfort does he give them in view of what is coming to them? (16)* What relation does he say that he sustains on the one side to the Father, and on the other side to his disciples? (17)* What is the teaching of the parable of the vine and the branches? (18)* What is the meaning of John 14:6? (19)* What is the meaning of the word translated Comforter? (20) What other titles are applied to him in these chapters? (21) What work does Jesus say the Comforter will perform? (22) Why was it expedient that Jesus should go away?

(23) In what sense did he speak of coming to the disciples again?

(24)* For what and for whom does Jesus pray in his last prayer with his disciples? (25)* In what sense, and for what reason, does Jesus desire to be glorified? (26) What does he specially ask for his disciples who have already believed? (27) What is his comprehensive prayer for *all* his disciples? (28) When and how will that prayer be answered?

¶ 316. **Constructive Work.** — Write chap. xxxiii of your "Life of Christ," describing as intelligently and clearly as you can the events of Jesus' last day with his disciples, up to the departure from the room in which the Last Supper was eaten. Try to enter into and realize truly and vividly the experience of Jesus and the disciples on this memorable night.

¶ 317. **Supplementary Topics for Study.**

1. The order of the Passover ceremonial in the time of Jesus, and the relation to it of the events of Jesus' supper as recorded in the gospels.

See EDERSHEIM, *Life and Times of Jesus*, Vol. II, pp. 490–512; HASTINGS, *Dictionary of the Bible*, art. "Passover;" STAPFER, *Palestine in the Time of Christ*, pp. 440–46.

2. The day of the week and of the month on which Jesus ate the Last Supper.

3. The purpose of Jesus in the closing act of his Last Supper.

4. The differences between the Matthew-Mark account of the Last Supper and the Luke-Corinthian account.

5. Possible aid to the interpretation of Jesus' farewell discourses in a rearrangement of the material with a view to restoring the original order.

6. The office of the Comforter as set forth by Jesus, and the relation of his presence in the world to the coming again of Jesus.

CHAPTER XXXIV.

THE ARREST, TRIAL, AND DEATH OF JESUS.

§ 136. **The agony in Gethsemane.**
[Matt. 26 : 30.] [Mark 14 : 26.] [John 18 : 1.]
Matt. 26 : 36–46. Mark 14 : 32–42. Luke 22 : 39–46.

§ 137. **The betrayal and arrest.**
Matt. 26 : 47–56. Mark 14 : 43–52. Luke 22 : 47–53. John 18: 1–11, [12].

§ 138. **The trial before the Jewish authorities.**
Matt. 26 : 57—27 : 10. Mark 14 : 53–72. Luke 22 : 54–71. John 18 : 12–27.
[Mark 15 : 1*a*.]

§ 139. **The trial before Pilate.**
Matt. 27 : [2] 11–31. Mark 15 : 1–20. Luke 23 : 1–25. John 18 : 28 – 19 : 16*a*.

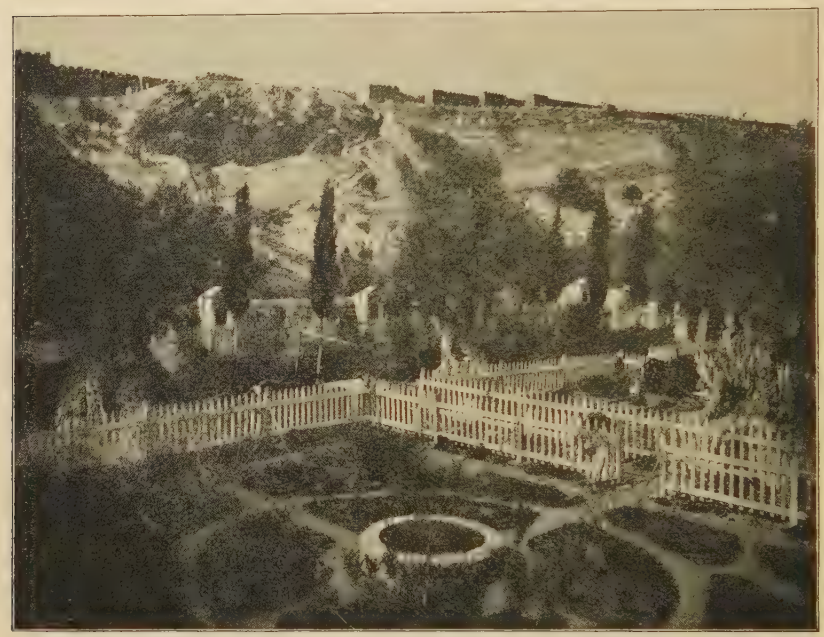
§ 140. **The crucifixion.**
Matt. 27 : 32–56. Mark 15 : 21–41. Luke 23 : 26–49. John 19 : 16*b*–37.

§ 141. **The burial.**
Matt. 27 : 57–61. Mark 15 : 42–47. Luke 23 : 50–56*a*. John 19 : 38–42.

§ 142. **The watch at the sepulcher.**
Matt. 27 : 62–66.

¶ 318. **Notes on § 136, Mark 14 : 32–42.**—The agony in Gethsemane is one of those events in the life of Jesus that require meditation rather than explanation. In no other crisis of his life does Jesus appear more one of us, and at the same time more truly our Master. Vs. 32, "place which was named Gethsemane": *i. e.*, an estate known as Gethsemane, or "the oil press." Its precise location is not known. The traditional site is in a grove of very ancient olive trees on the western slope of the Mount of Olives, just above the valley of Kedron. "While I pray": Notice again the prayerful habit of Jesus. Vs. 33, "amazed": Jesus had for months contemplated the certainty of a violent death, but now that it was imminent and to result from a friend's treachery and the nation's rejection of him, its awfulness appalled him. Vs. 36, "this cup": *i. e.*, his approaching death and all it involved; dreaded, we must believe, because of the causes that led to it rather than the mere pain it involved. But it is not legitimate to read into the words any reference to bearing other men's *punishments*. It is a universal law that the good, because they are good, suffer from the sin of the wicked. Jesus dreaded suffering and death, not punishment. Punishment, as such, cannot be transferred from the guilty to the innocent. Further

than this speculation as regards the agony in Gethsemane should not go. "Not what I will": Jesus in his agony could yet trust God as Father, and believe his will to be loving. Here is the true model prayer. Vs. 37. Compare the boast of Peter only a few hours before. The disciples had not believed Jesus' prophecies of his death, and were therefore unaffected by that which he saw was in the immediate future. Notice Jesus' need of human companionship. Vs. 38 is possibly an



GETHSEMANE

addition of words spoken by Jesus under different circumstances. Vs. 41, "Sleep on now," etc.: Two interpretations of the Greek of this verse are possible: (1) That commonly accepted, which translates the original as an imperative. Jesus had mastered himself, and the hour of trial had passed. "It is enough": Jesus no longer needed the support he had asked of them a few moments previously. They might sleep, while he, confident of himself and of his Father's love, awaited the traitor. (2) That which makes the original a declaration of surprise: "So then you are sleeping and are taking your rest!" While Jesus had been struggling in agony, they had refused to give him the support even of wakefulness. On the whole, this second interpretation best

accords with the context and the usage of the somewhat unusual Greek expression. Vs. 42 implies that now, as at other times (*e. g.*, John 8:59), Jesus did not court, but sought to avoid, unnecessary danger.

Luke 22:43, 44 do not occur in most of the best manuscripts, and are probably interpolated.

¶ 319. **Notes on § 137, Mark 14:43–52.**—Vs. 43, "from the chief priests and scribes and elders": *i. e.*, probably, from the Sanhedrin. The force was doubtless chiefly composed of the temple police (*cf.* Luke 22:52), though John 18:3 mentions also a cohort, or several hundred soldiers, doubtless from the garrison. The authorities evidently feared resistance, if not a popular uprising. Vs. 44. The use of a kiss as a means of betrayal seems especially to have shocked Jesus (Luke 22:47). Vs. 47. The impetuous disciple who attempted to defend his Lord was Peter (John 18:10). The question of Luke 22:49 may possibly have been suggested by the words of Jesus in Luke 22:36. Vs. 49, "that the scriptures might be fulfilled": These words imply Jesus' conception as to the true nature of his mission. He must show, by his submission, that suffering was a part of the messianic work. Compare Luke 24:25–27, 44, 45. Vs. 51. This young man is generally supposed to have been the evangelist Mark.

¶ 320. **Notes on § 137, John 18:1–11.**—Vs. 1: "The brook Kidron" ran through the valley between Jerusalem and the Mount of Olives. At present its bed contains no water except during the rainy season or immediately after a heavy rain. Vs. 3, "band": better "cohort," a tenth of a legion, and containing normally about 600 men, but often much smaller. It was commanded by a tribune or chiliarch (vs. 12). A century constituted a sixth of a cohort. Vs. 4. *Cf.* Mark 14:49. Vs. 6, "they went backward," etc.: There was nothing miraculous about this experience. The crowd, many of whom knew of Jesus as a wonder-worker, recoiled at his approach, doubtless fearing lest he was about to use his powers against them. Vs. 8. Notice the heroism and forethought of Jesus. Vs. 9 is a parenthetical comment of the evangelist. The reference is to John 17:12.

¶ 321. **The Trial before the Jewish Authorities.**—In studying the account of the trial of Jesus it is necessary to bear in mind the fact that it consisted of two parts: the trial before the Jewish authorities, and that before Pilate. Each evangelist relates the Jewish trial in his own way; Matthew alone following Mark. John, indeed, describes only a trial before Annas, but speaks of Jesus' having been sent to Caiaphas; Mark, Matthew, and Luke speak of a trial before Caiaphas and the Sanhedrin,

resulting in condemnation; but the order of events in Luke is not that in Mark, and the Sanhedrin, rather than the high priest, is represented as asking the question as to Jesus' messiahship. Yet these variations are, after all, capable of explanation, and the course of events may with all probability be said to have been this: (1) Upon his arrest Jesus was hurried to the house of Annas for a preliminary and unofficial examination, John 18:12–24. (2) He was taken to the house of Caiaphas, where he was formally but illegally tried by the Sanhedrin, by which he was condemned; Mark 14:53–72 and parallels. Concerning the place of Peter's denial in the narrative and the possible distinction between a night and morning trial, see below.

¶ 322. **Notes on § 138, John 18:12–27.**—1. *The examination before Annas.*—Vs. 13, "Annas": This man, the head of a family which furnished several high priests, had himself held the high-priesthood, 7–14 A. D. (See JOSEPHUS, *Ant.*, xviii, 2:1, 2; xx, 9:1.) He seems to have retained the title by courtesy (*cf.* Luke 3:2). Vss. 15–18 are very possibly out of chronological order. See below. Vss. 19–21 show Jesus' regard for his legal rights as a prisoner. No charge had been preferred against him, the private examination before Annas was contrary to express provisions of the rabbinical criminal code, and his refusal to bear testimony under such circumstances against himself was thoroughly legal. The same can be said of his demand that if charges were to be brought against him they should be brought by witnesses. Vs. 23. The reply of Jesus was an appeal to justice and legal procedure. He had simply demanded that his prosecutors introduce witnesses. With the exhibition of the brutality of the officer the informal examination closed, and Jesus was sent whither he should have first been carried — to the high priest and the Sanhedrin.

It is by no means impossible that the newly discovered Syriac MS. (*Sinaiticus Syrus*) is correct, and that vs. 24 belongs immediately after vs. 13. If this be the case, all of the material here assigned to the examination before Annas must be regarded as belonging to the account of the only trial endured by Jesus before Jewish authorities, viz., that before Caiaphas and the Sanhedrin. If there were any examination held by Annas (vs. 13), we should then know nothing of it.

¶ 323. **Notes on § 138, Mark 14:53–72.**—2. *The trial before the Sanhedrin.*—Vs. 53, "all the high priests," etc.: *i. e.*, the entire Sanhedrin (*cf.* vs. 55). If Luke 22:66–71 is not an account of the same trial as that of Mark 14:53–64, the ecclesiastical trial consisted of

three parts: (1) the preliminary examination before Annas; (2) a trial before daybreak before the high priest and a part of the Sanhedrin (perhaps the so-called Small Sanhedrin, composed of the twenty-three necessary for a quorum); (3) a trial after daybreak before the entire Sanhedrin. Such a combination of the texts has arguments in its favor, but on the whole it seems better to identify the two accounts, that of Matthew-Mark and that of Luke. This, however, does not prevent our holding with all the synoptists that the entire Sanhedrin waited until day before formally condemning Jesus. Vs. 55, "sought witness": In Jewish courts concurrent testimonies were necessary to framing an indictment. If two witnesses brought the same evidence against a man, he was regarded as being under indictment. If, however, this evidence did not exactly coincide in every detail, no indictment could be found, and the prisoner was discharged. In fact, Jewish criminal procedure was carefully intended to make conviction in a capital offense difficult. The enemies of Jesus, therefore, were in desperate straits. They must procure evidence sufficient to lead to indictment on a charge that would stand in the Roman court, and they must procure evidence sufficient to condemn him in the Sanhedrin. In neither case was such evidence available (vs. 56). Vs. 57, "false witness": In oriental courts today it is said to be possible to hire witnesses to testify to any charge, at least in so far as to warrant an indictment. Possibly it was this sort of witness now employed. Vs. 58. The charge here brought forward is an instance of the failure of the priests. Jesus, to our knowledge, never uttered the words here quoted. The nearest approach to them is in John 2:19. Vs. 59, "not even . . . . agree": Had the Sanhedrin been proceeding according to its ordinary rules, Jesus must now have been released, for even without the assistance of witnesses testifying in his favor there was nothing to condemn him. In fact, *no indictment had been brought against him*, since the testimony of those employed for this purpose had not precisely agreed. Vs. 60. In this situation, the high priest, instead of releasing him, resorts to further illegal methods: he attempts to compel the prisoner to testify against himself — something as much forbidden by law in Jewish as in American procedure. Vs. 61, "held his peace": Jesus was evidently aware of his legal rights and refused to speak so long as no charge had been established against which he needed to defend himself. "Art thou the Christ?": Matt. 26:63 gives the solemn formula with which the high priest introduced the question. Jesus could not be silent longer, though legally not obliged to answer. But something more than life was at stake

(*cf.* Mark 8 : 35). Vs. 62, "ye shall see the Son of man," etc.: Again Jesus thinks of the coming of the kingdom, when his judges would themselves be judged. Vs. 64, "blasphemy": It is hard to see in what this lay. Jesus had simply said he was the Christ. To the Sanhedrin, however, such a claim made by a wretched criminal might well seem to merit the term, and instead of investigating the one charge preferred under which Jesus could have been tried, they did not even summon the witnesses to whom Jesus appealed, but condemned him to death. Vs. 65. This outrageous treatment presupposed that Jesus was a condemned criminal. In itself this constitutes another illegal element in his trial. How illegal had been the proceedings is to be seen in that, according to Jewish law, it was forbidden (1) to try criminals in the night; (2) to pass judgment of death before one night had elapsed after the trial; (3) to try criminal cases on the day before the sabbath or a feast. Vss. 66–72. The parallel statements contain nothing important in addition to the account of Mark. The denial of Peter requires no comment except the statements that Peter had expected to be brave, that he had dared to go to the high priest's palace, that he became insanely panic-stricken, that he repented. So far from condemning him, one may well look to himself lest he also, despite the best of intentions, be swept off his feet by some unexpected challenge to his loyalty. Vs. 15 : 1, "and straightway in the morning," etc.: They were thus far regardful of Jewish procedure: they waited for the day before pronouncing final sentence. Actually, however, even then, as has already been said, they were acting illegally in condemning Jesus to death. "The chief priests with the elders and the scribes, and the whole council": *i. e.*, the Sanhedrin. While the priests were most prominent in procuring the condemnation of Jesus, the Pharisees were also deeply involved.

¶ 324. **The Trial before Pilate.** — The Sanhedrin could condemn, but it could not execute a criminal. That was reserved, either with or without a new trial, for the Roman procurator, Pontius Pilate. In order to bring about a trial by this Roman, it was necessary to formulate a charge that merited death under Roman law. That upon which Jesus had just been condemned would have stood no more in the court of Pilate than that against Paul with Gallio in Corinth.

The charge actually preferred by the priests was that of *lèse-majesté* or attempted revolution (Luke 23 : 2). Pilate convinces himself of the idleness of this accusation, and attempts to release Jesus, when he meets with the settled determination of the priests, and is at last

induced to sacrifice an innocent man in order to protect himself from accusation before the imperial court.

The material for constructing an account of this new trial of Jesus may thus be arranged:

(*a*) The Jews bring Jesus before Pilate, but refuse to formulate an accusation. Mark 15:1. Luke 23:1. John 18:28–31.
(*b*) The charge of treason is preferred against Jesus. Luke 23:2.
(*c*) The examination of Pilate and the confession of Jesus. Matt. 27:11. Mark 15:2. Luke 23:3. John 18:33–38*a*.
(*d*) The acquittal by Pilate. Luke 23:4. John 18:38*b*.
(*e*) The renewed accusation. Matt. 27:12–14. Mark 15:3–5. Luke 23:5.
(*f*) Pilate sends Jesus to Herod. Luke 23:6–12.
(*g*) Second acquittal and proposed release of Jesus by Pilate. Luke 23:13–16.
(*h*) The priests cause the people to prefer Barabbas. Matt. 27:15–21. Mark 15:6–11. Luke 23:18, 19. John 18:39, 40.
(*i*) The crowd demands that Jesus be crucified. Matt. 27:22, 23. Mark 15:12–14. Luke 23:20–23.
(*j*) Pilate sacrifices Jesus to the priests without condemning him. Matt. 27:24–26. Mark 15:15. Luke 23:24, 25. John 19:1.
(*k*) The soldiers abuse Jesus preparatory to the crucifixion. Matt. 27:27–30. Mark 15:16–19. John 19:2, 3.
(*l*) After a final attempt to release him, Pilate formally condemns Jesus as a matter of self-preservation. John 19:4–15.
(*m*) Jesus taken to be crucified. Matt. 27:31. Mark 15:20. John 19:16.

¶ 325. **Notes on § 139, Mark 15:1–20.**—Vs. 1. Pontius Pilate had been appointed by Tiberius as procurator of Judea in the twelfth year of his reign, *i. e.*, 25 or 26 A. D. His administration was marked by severity, and he was regarded by Jews like Philo and Josephus as a bad governor and a bad man. The evidence they adduce, however, hardly supports these charges. He remained in office ten years, but was then sent by the procurator of Syria to Rome for trial, as an act of favor to the Jews and Samaritans whom he had treated severely. If tradition is to be trusted, he was punished by Caligula. Vs. 2, "and Pilate asked him, Art thou the king of the Jews?": The occasion of this question is supplied in John 18:29–31, which relates Pilate's demand for an accusation and the Jews' unsuccessful attempt to induce Pilate to sentence Jesus on their condemnation alone (see ¶ 327), and

in Luke 23 : 2, which gives the Jews' charge against Jesus (see ¶ 326). "Thou sayest": equivalent to "yes." Vss. 6, 7. The origin of this custom is not known. "Insurrection": possibly a revolt of the Zealots or extreme messianic party. Vs. 8, "The multitude went up": Hitherto Pilate has been dealing with the Sanhedrin. The crowd comes to plead for the procurator's annual pardon, and therefore joined the more aristocratic group in the courtyard of the palace. Vss. 9, 10. Note the appeal of Pilate from the priests to this newly arrived crowd. Evidently he expects that they will call for Jesus and thus relieve him from the alternative of offending the priests or executing an innocent man. Vs. 11, "the priests stirred up the multitude," etc.: They thus spoiled the well-intended but cowardly plan of Pilate. Vss. 13, 14, "crucify him": This is the cry of the mob. Pilate's question is addressed to it. He knows the purpose of the priests. Note that throughout Mark's narrative of the trial it is the priests and not the Pharisees who urge the mob on to demand the death of a man already acquitted by Pilate. Matthew (27 : 20), however, includes the "elders," or members of the Sanhedrin. Vs. 15. Note carefully that Pilate is handing over an innocent man to death simply to please the mob. "Scourged": This was a common forerunner of crucifixion. The instrument used was a whip with leather lashes loaded with lead and iron. It cut the flesh to the bone, and sometimes itself caused death. It nearly killed Jesus. Vs. 16, "prætorium": The reference is to the court of the procuratorial palace. This building was probably close to, possibly formed a part of, the castle of Antonia, on the northwest corner of the temple area. Some scholars identify it with Herod's magnificent prætorium, or palace, which stood on the western edge of the city. See further ¶ 327. Vs. 17, "clothe him with purple": doubtless some old officer's or soldier's cloak (*cf.* Matt. 27 : 28). Vs. 18, "king of the Jews": It will be recalled that this was the charge brought against Jesus, and under which he died. The mockery was of the people as well as of Jesus.

Matt. 27 : 19–25 contains an important addition of the first gospel. Vs. 19. The belief in the importance of dreams was general among the Romans and Jews, even among the best educated of them, such as Pliny and Josephus. It seems to have been customary for the governors of provinces to be accompanied by their wives, although the senate attempted to check the custom. Vs. 24. This act of Pilate was intended to signify his belief that Jesus was not being legally condemned, but

sacrificed to the popular will. Vs. 25. The people accept the responsibility.

¶ 326. **Notes on § 139, Luke 23 : 1–25.**— Luke's narrative contains two important additions to that of Mark : the accusation lodged by the Jews (vs. 2 ; *cf.* ¶ 323), and the account of the sending of Jesus to Herod Antipas (vss. 14–16). Vs. 2, "perverting our nation": *i. e.*, urging it to revolt. "Forbidding to give tribute to Cæsar": a specific act of revolt ; but in fact the charge was absolutely false. "Saying that he is Christ a king": the acme of treason from the Roman point of view. It is this last element that attracted Pilate's attention. See Mark 15 : 2. Vs. 5. The reference to Judea implies that Jesus had done more teaching there than the synoptists record. Vs. 6. Pilate had no jurisdiction over Galilee, or over Galileans, except as they were offenders against the peace of the province, Judea, over which he was procurator. Vs. 7, "of Herod's jurisdiction": Herod Antipas was tetrarch of Galilee and Perea, and consequently Jesus was his subject. He was doubtless in Jerusalem to observe the Passover. In sending Jesus to Herod, Pilate took a step toward healing the breach between himself and the tetrarch (vs. 12). Vs. 8, "He had heard concerning him": *cf.* Matt. 6 : 14–16 ; Luke 9 : 9. Vss. 14, 15. These verses record Pilate's formal acquittal of Jesus. He should therefore have released him. Vs. 16. Instead he attempted a compromise. By scourging Jesus he thought he would pacify the priests, and by releasing him he would satisfy his Roman sense of justice. But in scourging Jesus he was treating him as a criminal. It was the beginning of the end.

¶ 327. **Notes on § 139, John 18 : 28—19 : 16*a*.**— Vs. 28, "early": *cf.* Mark 13 : 35 ; about 6 A. M. "They entered not in," etc.: The house of a gentile defiled. "Might eat the Passover": the author's explanation of why they did not wish to be defiled. See ¶ 308. Jesus apparently was within the palace. Vss. 29, 30. Pilate began with the formal question as to the accusation under which he could try Jesus. The Jews at first attempt to compel him to pronounce sentence without trial, upon their condemnation, and give no accusation. Pilate replies in scorn (vs. 30). Thereupon the Jews admit their inability to execute their condemned criminals (vs. 31). Singularly enough, the Talmud states that the power of life and death was taken from the Sanhedrin forty years before the destruction of the temple (70 A. D.). Vs. 32. This verse is the evangelist's or editor's explanation of why Jesus was crucified rather than stoned (*cf.* John 12 : 32, 33).

Vss. 33, 34. All the evangelists agree that, in answer to the question of Pilate, Jesus admitted that he was a king. John, however, gives especial details. Vs. 34, "Sayest thou this of thyself?" etc.: The force of this question is this: "Am I to understand that I am actually confronting the charge adduced by the Jews?" Jesus knew the Sanhedrin had condemned him on the charge of blasphemy for declaring himself to be the Christ. Vss. 36, 37. Jesus honestly admits that he is a king, though not of a political kingdom. He knows that such an admission may mean death, but will not equivocate. "He had come into the world to bear witness to the truth." Notice throughout this trial that Jesus knows his legal rights, but refuses to protect himself at the cost of throwing the slightest suspicion upon his conception of his mission. It was better to lose his life than save it at the expense of his ideals and his mission. "Thou sayest that I am a king": equivalent to an affirmation. John's account, from this point to 19:3, is similar to that of the synoptists. With 19:4, however, begins the account of Pilate's last efforts to placate the Jews and avoid condemning an innocent man. Some of its particulars resemble those appearing earlier in the trial, but vss. 4, 5 make it evident that they belong after the scourging had been afflicted. Vs. 5, "Behold the man!": Pilate doubtless hoped the pitiable condition of Jesus would appeal to the hearts of his enemies. Vs. 7. The priests will not kill Jesus illegally. He must be condemned and executed by the Romans. They therefore bring in a new charge, and one which might easily be interpreted as a violation of the rights guaranteed Judaism. Vs. 8, "afraid": Jesus had deeply impressed Pilate, and this new charge appealed to the Roman's superstition. Vs. 11, "He that delivered me:" *i. e.*, Caiaphas. Jesus, always just, while not excusing Pilate, sees that, because he occupies an office to which he had been in God's providence appointed, he is under the necessity of pronouncing sentence, and that he is about to yield to the pressure of the priests. He righteously condemns the latter as the real offenders against justice. Vs. 12. Pilate's intentions are good, but the priests very skilfully compel him to balance the life of Jesus against his own interests. If he had not condemned Jesus, how could he have justified himself before the emperor, should the priests charge him with having released a man "speaking against Cæsar"? All evidence would be against him, and Tiberius in his later years would hardly have appreciated any plea Pilate could make. It would have been all but impossible to convince the emperor that he should have released a man whom the religious

"ECCE HOMO" ARCH

head of the Jews himself denounced as a traitor and rebel. Further than this, it may very well have been that Pilate had already given offense to the Jews on the grounds stated by Philo and Josephus. He therefore chose to protect his own interests. What, after all, was the life of a poor enthusiast when compared with the career of a Roman procurator! Vs. 13, "the pavement": *i. e.*, of the court of the palace. It is not altogether impossible that a portion of this very pavement has been uncovered under the convent of the Sisters of Zion, just north of the temple area, near the *Ecce Homo* arch. The pavement was evidently used at some time by Roman soldiers, since it has scratched upon it gambling devices, such as are numerous in the Roman pavements of Italy. The chair upon which Pilate sat was the official seat of the procurator when pronouncing sentence. Vs. 14, "the preparation of the Passover": *i. e.*, Friday of Passover week (Mark 15 : 42). Friday was ordinarily called the Preparation, *i. e.*, the day on which conscientious Jews were to prepare everything for the sabbath. This sabbath fell in the Passover week. "The sixth hour": about 12, noon. Mark says (15 : 25) "the third hour," *i. e.*, 9. No completely satisfactory adjustment of the two statements has yet been suggested. Perhaps the two accounts should be combined, placing the time of the condemnation 9–12 A. M. Vs. 15, "We have no king but Cæsar": the priests were of the official class and ready to make this statement, so hateful to the people at large.

¶ 328. **Notes on § 140, Mark 15 : 21–41.**— Vs. 21, "coming from the country": not necessarily from work. As the sad procession passed out, Simon was met coming into the city. "Alexander and Rufus": doubtless two well-known members of the Christian community; possibly those named in Rom. 16 : 13 and Acts 19 : 33. "The cross": the most disgraceful and one of the most awful instruments of torture among the Romans. It was commonly made by crossing two pieces of timber, the upright being perhaps eight or nine feet long, and commonly left standing permanently in the ground. The cross-bar was carried by the condemned man, and to it his hands were nailed or in some other way fastened. The body rested upon a peg driven into the upright post. The person thus punished ordinarily died from starvation and pain, not from any fatal injury. On the way to the place of execution the condemned man would be preceded by a herald bearing a piece of wood upon which was written the name of the crime he had committed. This would be nailed to the cross (*cf.* vs. 26). It was while Jesus, completely exhausted from his treatment at the hands of

the soldiers, was thus being led to his death, that Simon was met, and the words of Luke 23 : 28–31 were spoken. Vs. 22, "Golgotha": The traditional site is under the Church of the Holy Sepulcher, but of late years many scholars favor the skull-like eminence just outside the present wall of Jerusalem, in which is Jeremiah's Grotto. "The place of a skull": probably with reference to the shape of the hill, though some think it implies rather a place of execution. Vs. 23. The drink offered Jesus was probably of the nature of an anæsthetic. Matthew substitutes "gall" for "myrrh." Vs. 24. The clothes of the condemned man were given to the executioners. Vss. 29–32. Notice how the various charges which had been brought forward in the trial are now used as taunts. Vs. 33, "darkness": if taken literally, it was probably due to a storm of sand. An eclipse would, of course, be impossible, as the moon was full at Passover. But probably the phrase is in its origin metaphorical, intended to express the blackness of the sin which culminated in the crucifixion of the Son of God, and the fact that during these three hours Jesus was suffering the agony of body and mind that culminated in the first cry recorded by Mark (vs. 34). Vs. 34. The words are Aramaic. Vs. 38, "And the veil of the temple was rent": the old mystery surrounding Israel's God had vanished; the age of types had passed; the Holy of Holies was opened to every believer. This, rather than a physical fact, is perhaps all that the words should be taken to mean. *Cf.* Heb. 10 : 19–22. Vs. 39, "a son of God": The margin of R. V. is undoubtedly right. It was a heathen who uttered these words. He evidently thought of Jesus as a sort of demi-god.

¶ 329. **Notes on § 140, Matt. 27 : 32–56.**— Vss. 51*b*–53 are not in Mark and are apparently an addition to the original narrative from some comparatively late Christian source.

¶ 330. **Notes on § 140, Luke 23 : 26–49.**— Vss. 28–31. Notice the persistent love of Jesus for his people, and his clear foresight of the horrors to which the Jews would be subjected by the Romans. Vs. 31 draws the comparison between his sufferings and those threatening his people by the use of a current proverb; the green tree representing innocence, and the dry tree guilt. Vs. 34. It seems a pity that the manuscripts do not allow us to regard these beautiful words as a genuine part of Luke's narrative. For we cannot fail to believe they represented the spirit of Jesus as well as that of the protomartyr Stephen (Acts 7 : 60). Indeed, we can scarcely doubt that, though not from Luke's hand, they (like John 7 : 53—8 : 1) represent a true tradition. Vss. 39–43.

This affecting episode is recorded only by Luke. "Paradise": according to Jewish thought the abode of those belonging to the kingdom of God (*cf.* vs. 42).

¶ 331. **Notes on § 140, John 19: 16*b*–37.**—John's narrative is strikingly like that of Mark, though with more traces of the eyewitness. He alone of the Twelve seems to have witnessed the entire tragedy. Vs. 20, "in Hebrew (Aramaic?), in Latin, and in Greek": *i. e.*, the popular, the official, and the commercial and literary languages. Vss. 26, 27. Note the filial love of Jesus in his last moments. Vs. 31, "preparation": see ¶ 327. "Legs might be broken": a frequent way of killing those on the cross. The Jewish law was explicit that one "hung upon a tree" should be taken down before nightfall, lest his corpse should bring pollution in the land (Deut. 21: 26). This would have had little weight on the first day of a crucifixion, for the victims might linger on for hours and even for days, but the approach of the sabbath of the Passover week led them to ask that means be taken to insure the immediate death and removal of the three condemned men. Possibly they feared lest the great day be polluted by one of the three succumbing during the night. Vs. 33, "dead already": The cause of the death of Jesus has been variously conjectured. Some have thought it was due to a rupture of the heart. It seems at any rate probable that it was due to the struggles and agonies through which Jesus had passed. Vs. 35, "he that hath seen," etc.: The reference is to the apostle John.

¶ 332. **Notes on § 141, Mark 15: 42–47.**—Vs. 42, "the preparation": See ¶ 327. Vs. 43, "a counselor": *i. e.*, a member of the Sanhedrin. He was also wealthy. Vs. 46. The lateness of the hour—just before the stars appeared that should declare the beginning of the sabbath—made any special preparation of the body impossible. This was, at least in part, postponed to Sunday (*cf.* Luke 23: 56; 24: 1; Mark 16: 1; yet see John 19: 40, where more details are given). Vs. 46, "a tomb": The traditional site is under the Church of the Holy Sepulcher, within the present walls of Jerusalem. It has lately been thought that it may have been one of the tombs discovered near the "new Calvary" (*cf.* ¶ 328), not far from Jeremiah's Grotto. "Rolled a stone against the door of the tomb": Circular stone doors of tombs cut in the living rock are still to be seen in Palestine.

¶ 333. **Questions and Suggestions for Study.**—(1)* Give an account of the events in Gethsemane before the appearance of

Judas. (2) How does Jesus gain and retain the mastery of himself? (3) What are the chief elements in his prayer for deliverance?

(4)* Give the events in the betrayal of Jesus. (5) What was Jesus' attitude toward the resistance attempted by his disciples? (6) Of what teachings of his was his conduct an illustration?

(7)* How many trials did Jesus have? (8) Point out their illegalities. (9)* Describe the trial before Annas. (10) What charges were brought against him in the trial before the Sanhedrin? (11)* How was he finally condemned? (12)* Give an account of Peter's denials. (13) Why could not the Jews execute Jesus?

(14) What sort of charge was it necessary for the Jews to establish before Pilate? (15)* What do they attempt at first? What charge do they at length formulate? (16)* Give an account of the trial before Pilate. (17) What questions does Jesus answer? (18)* What questions does he not answer? Can you suggest a reason for his silence? (19)* What relation did Barabbas have to the trial of Jesus? (20) What finally induced Pilate to condemn Jesus? (21) Did Jesus die as an innocent man? (22)* What was his alleged crime?

(23)* Describe the punishment by crucifixion. (24)* What words did Jesus utter on the cross? (25) Who of his disciples remained with him till the end?

(26)* Describe the burial of Jesus.

¶ 334. **Constructive Work.**—Write chap. xxxiv of your "Life of Christ," considering —

1. The agony and betrayal in Gethsemane.
2. The trial before the Jewish authorities.
3. The trial before Pilate.
4. The execution and burial of Jesus.

¶ 335. **Supplementary Topics for Study**

1. The traditional and probable location of (*a*) Gethsemane, (*b*) Calvary, (*c*) the burial place of Jesus.

STEWART, *Land of Israel*, 178–80, 200, 201; HOWE, *The True Site of Calvary*. See also Dictionaries of the Bible and a number of papers in the publications of the Palestine Exploration Fund.

2. The criminal trials of the Jews.

3. The trial of Jesus in the light of the legal civil procedure in Jewish and Roman courts.

INNES, *The Trial of Jesus Christ.*

4. The bearing of Jesus during the trials.

5. The words spoken by Jesus upon the cross.

6. Tombs and burial among the Jews.

¶ 336.* **Review Questions.**—(1) How many days are covered by the record of Part VIII? (2) Give an account of the events of Sunday. (3) What was the purpose of the triumphal entry? (4) Name the events of Monday. (5) Name the chief events of Tuesday. (6) What is the most prominent thought of Jesus' discourses to the Jews on that day? (7) What is the theme of the great discourse to his disciples at the close of his last day in the temple? (8) What events precipitated Jesus' death? (9) Give the chief facts concerning Jesus' last Passover supper. (10) State the central thoughts of Jesus' farewell discourses. (11) Give an outline of Jesus' two trials. (12) What was the real reason for his condemnation by the Jews? (13) By Pilate? (14) What is the most significant element of Jesus' suffering on the cross?

Part IX.

THE FORTY DAYS.

FROM THE RESURRECTION UNTIL THE ASCENSION.

CHAPTER XXXV.

THE APPEARANCES OF JESUS AFTER HIS RESURRECTION.

§ 143. The resurrection morning.
Matt. 28 : 1–10. Mark 16 : 1–11. Luke 23 : 56*b*—24 : 12. John 20 : 1–18.

§ 144. The report of the watch.
Matt. 28 : 11–15.

§ 145. The walk to Emmaus.
Mark 16 : 12, 13. Luke 24 : 13–35.

§ 146. The appearance to the ten in Jerusalem.
Mark 16 : 14. Luke 24 : 36–43. John 20 : 19–25.

§ 147. The appearance to the eleven in Jerusalem. John 20 : 26–29.

§ 148. The appearance to the seven on the Sea of Galilee. John 21 : 1–24.

§ 149. The appearance to the eleven on a mountain in Galilee.
Matt. 28 : 16–20. Mark 16 : 15–18.

§ 150. Christ's final appearance and his ascension.
Mark 16 : 19, 20. Luke 24 : 44–53.

§ 151. The conclusion of John's gospel. John 20 : 30, 31.
John 21 : 25.

¶ 337. **Preliminary Survey of §§ 143–46.**— Before entering upon the detailed consideration of Jesus' appearances after his resurrection, it will be well to take a preliminary view of the testimonies. And here we must include what is on some accounts the most important of all, the testimony of the apostle Paul.

The following table is simply a conspectus of the testimony of the several authorities, and of the relation of the narratives as such to one another. Accounts so closely parallel as unquestionably to refer to the same event are placed opposite one another in the parallel columns. Accounts differing in important details, though quite possibly referring, in fact, to the same event, are separated; all questions of the relation of such accounts to one another and of the real order of events are left for treatment in the notes.

§ 143. THE RESURRECTION MORNING.

(*a*) The women come to the tomb.
Matt. 28 : 1. Mark 16 : 1, 2. Luke 24 : 1. John 20 : 1*a*.

(*b*) The earthquake, and appearance of the angel to the watchers.
Matt. 28 : 2–4.

(*c*) The women discover that the stone is rolled away.
Mark 16 : 3, 4. Luke 24 : 2. John 20 : 1*b*.

(*d*)[1] Mary Magdalene runs to bring the disciples word.
[Luke 24 : 10*a*.] John 20 : 2.

(*e*) The angel appears to the women, telling them that Jesus is risen.
Matt. 28 : 5–7. Mark 16 : 5–7. Luke 24 : 3–7.

(*f*) The women bring the disciples word.
Matt. 28 : 8. Mark 16 : 8. Luke 24 : 8–11.

(*g*) Peter and John run to the tomb. Luke 24 : 12. John 20 : 3–10.

(*h*) The angels appear to Mary. John 20 : 11–13.

(*i*) Jesus appears to Mary.
[Mark 16 : 9–11.] John 20 : 14–18.

(*j*) Jesus appears to the women.
Matt. 28 : 9, 10.

(*k*) § 144. THE REPORT OF THE WATCH.
Matt. 28 : 11–15.

§ 145. THE WALK TO EMMAUS [AND THE APPEARANCE TO PETER].

(*l*) The appearance to Cleopas and his companion.
[Mark 16 : 12, 13.] Luke 24 : 13–32.

(*m*) The appearance to Peter. [Luke 24 : 34.]
1 Cor. 15 : 5*a*.

(*n*) The return of Cleopas and his companion to Jerusalem.
Luke 24 : 33–35.

§ 146. THE APPEARANCE TO THE DISCIPLES IN JERUSALEM, THOMAS BEING ABSENT.

(*o*) The appearance to the eleven, showing them his hands and feet, and eating with them.
[Mark 16 : 14.] Luke 24 : 36–43. John 20 : 19–23.
1 Cor. 15 : 5*b*.

(*p*) The refusal of Thomas to believe without also seeing him.
John 20 : 24, 25.

(*q*) § 147. THE APPEARANCE TO THOMAS WITH THE OTHER DISCIPLES.
1 Cor. 15 : 5*b*. John 20 : 26–29.

[1] The arrangement (*d*)–(*j*) is not intended as a solution of the problem of harmonization or an enumeration of events, but as a conspectus of the testimony. Thus (*d*) and (*f*) may refer to the same fact (so represented in Luke 24 : 10); so also (*e*) and (*h*), as well as (*i*) and (*j*). *Cf.* ¶ 345.

(*r*) § 148. THE APPEARANCE TO SEVEN DISCIPLES BY THE SEA OF GALILEE, John 21 : 1–24.

(*s*) § 149. THE APPEARANCE TO THE ELEVEN ON A MOUNTAIN IN GALILEE. Matt. 28 : 16–20. [Mark 16 : 15–18.]

Here we may insert from Paul :

(*t*) The appearance to the five hundred. 1 Cor. 15 : 6.

(*u*) The appearance to James. 1 Cor. 15 : 7.

§ 150. CHRIST'S FINAL APPEARANCE [TO THE TWELVE] AND HIS ASCENSION.

(*v*) Luke's version of the great commission. Luke 24 : 44–49.

(*w*) The ascension [Mark 16 : 19, 20.] Luke 24 : 50–53. Acts 1 : 6–11.

To this is to be added after an interval of months or years :

(*x*) The appearance to Paul. 1 Cor. 15 : 8.
Cf. also 1 Cor. 9 : 1 ; Acts 9 : 1–9 ; 22 : 6–11 ; 26 : 12–18.

With this conspectus of the testimony before us we have still to examine some matters of detail before attempting to organize it into a continuous narrative or to estimate its value.

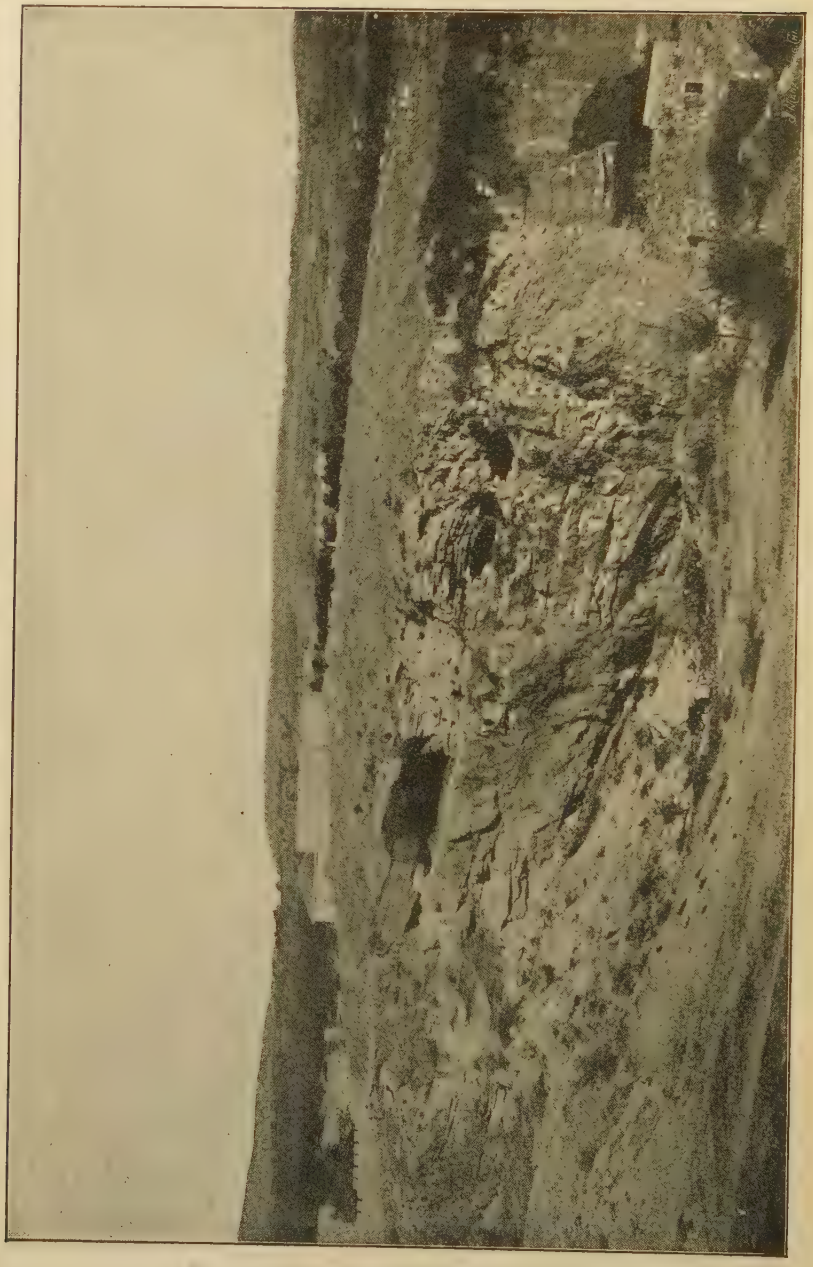
¶ 338. **Notes on § 143, Mark 16 : 1–11.**[2] — (*a*) Vs. 1, "when the sabbath was past" : *i. e.*, in the evening, when the sabbath was over — Saturday evening, according to our way of speaking. "Bought spices" : but did not, according to Mark, take them to the tomb till the next morning, "early on the first day of the week . . . . when the sun was risen" (vs. 2). With this statement Luke and John also agree substantially, though John's phrase is "while it was yet dark." On Matthew's statement see ¶ 339.

(*c*) Vs. 3, "who shall roll us away the stone from the door of the tomb?" : *cf.* Mark 15 : 46 (¶ 332). Vs. 4, "they see that the stone is rolled back" : so, for substance, all the accounts ; Matthew only (28 : 2–4) inserts an account of how the stone was removed.

(*e*) Vs. 7, "he goeth before you into Galilee," etc. : *cf.* Mark 14 : 28.

(*f*) Vs. 8, "said nothing to anyone" : *i. e.*, by the way ; it cannot be inferred that they did not bear their message to Peter and the other disciples. "For they were afraid" : with these words the gospel of Mark, proper, ends. Vss. 9–20 are quite certainly established to be by a later hand. Yet it is impossible to suppose that Mark intended to

[2] To facilitate reference the notes in this and the following sections are divided into paragraphs and lettered to correspond with the analysis given in ¶ 337.



JEREMIAH'S GROTTO: THE PROBABLE SITE OF CALVARY

close his book with the words "they were afraid," giving no account either of the report of the women to the disciples or of the appearance of Jesus to any of his disciples. Either he was interrupted before he had completed his work, or, more likely, the closing leaf was destroyed by accident so early that no complete copy of the book has come down to us. If Matthew and Luke agreed at this point, we should be able with some degree of confidence to infer how Mark read. But apparently even Luke's copy of Mark was incomplete.

(*i, l, o, s, w*) Vss. 9–20 contain a condensed account of the appearances of Jesus to Mary Magdalene, to the two who went into the country, to the eleven as they sat at meat; of the great commission (apparently on the same occasion as the preceding), and of the ascension. The verses thus contain no account of an appearance in Galilee such as 14:28 and 16:7 lead us to expect. Whether these verses are a condensation of the fuller accounts in the other gospels, or represent an independent tradition, is not altogether certain; perhaps both elements enter into the case. As to the authorship of these verses, in an Armenian manuscript of the gospels written 986 A. D. the paragraph is attributed to Ariston, by whom is perhaps meant the Aristion who is mentioned by Papias as one of the disciples of the Lord. But this testimony is hardly conclusive.

¶ 339. **Notes on § 143, Matt. 28:1–10.**—(*a*) Vs. 1, "late on the sabbath day, as it began to dawn toward the first day of the week": Understood according to the usual Jewish way of thinking of the day as ending at sunset, this would place the visit of the women to the tomb just before sunset Saturday afternoon. Nor is the word "dawn" opposed to this, for this word is used of evening in Luke 23:54, the only other place in which it occurs in the New Testament. If this is the correct interpretation, we must suppose that the first evangelist has, in modifying Mark's statement to introduce the matter peculiar to him (vss. 2–4), dropped the reference to the purchase of the spices (Mark 16:1) and somewhat negligently attached its note of time (slightly modified) to the visit to the tomb. That he did not really regard the resurrection as having taken place on Saturday is evident from Matt. 16:21; 27:63, 64. A more satisfactory explanation would be to suppose that Matthew reckoned the day after our usual fashion from morning to morning, in which case his statement would agree with that of Luke and John, and differ but slightly from that of Mark. But we know no instance of a Jewish writer counting the day in this way.

(*b*) Vss. 2–4 are evidently connected with 27:62–66, and like that passage belong to the sources peculiar to this evangelist.

(*e*) Vss. 5–7 reproduce Mark 16 : 5–7 with only slight variations, such as the substitution of "angel" for "young man . . . . arrayed in a white robe," omission of a phrase or two, and unimportant transpositions.

(*f*) Vs. 8, "with fear and great joy": the fear is evidently not that of terror, but of awe; the joy is over the fact that Jesus is risen. "Ran to bring his disciples word": not a contradiction of Mark's vs. 8; see ¶ 338.

(*j*) Vs. 9, "and behold, Jesus met them": the first *appearance of Jesus* recorded in Matthew. On the relation of this event to the appearance to Mary see ¶ 341. Vs. 10, "go tell my brethren": there is no record that before his resurrection Jesus had ever spoken of his disciples as his "brethren" (yet *cf.* John 15 : 15 and Matt. 25 : 40). We might almost conclude that this was a message to his own brothers (*cf.* 1 Cor. 15 : 7), but for the evident connection of this verse on the one side with vs. 7, and on the other with vs. 16, and the unambiguous meaning of the word in John 20 : 17 (¶ 341).

¶ 340. **Notes on § 143, Luke 23 : 56*b* — 24 : 12.**—(*e*) Chap. 24 : 3, "and found not the body of the Lord Jesus": this, which is implied in all the accounts, is distinctly affirmed here only. On the significance of the empty tomb see ¶ 351. Vs. 4, "two men stood by them in dazzling apparel": a variation of Mark's account, probably to be referred, along with vs. 5, to the special source which the rest of the chapter clearly shows Luke to have had. Vs. 6, "when he was yet in Galilee": Matthew and Mark have instead, "he goeth before you into Galilee," this difference in the accounts corresponding with the fact that Matthew (on Mark *cf.* ¶ 338) relates an appearance of Jesus in Galilee, while Luke tells only of appearances in Judea. This again shows that Luke, while possessing Mark (as far as vs. 8), had also an entirely independent narrative of Jesus' post-resurrection appearances, the former telling the Galilean story, so to speak; the latter, the Judean.

(*f*) Vs. 10, "now they were Mary Magdalene, and Joanna," etc.: The attempt so to adjust and combine the various accounts of what these women did on this eventful morning as to give an exact and correct account of their movements must probably always be a failure. This verse seems, however, to be a compendious statement of what happened to the women as a whole, not distinguishing Mary Magdalene from the rest. It is, indeed, just such a statement as one would make who had neither Matt. 28 : 9, 10, nor John's account of the

appearance to Mary, but depended on Mark (15:1–8) and another account which, while containing much additional matter, was equally silent concerning any appearance of Jesus to the women. Vs. 12, "but Peter arose and ran unto the tomb": See the fuller account (in part in the same words) in John 20:3–10; one of the very few instances of close parallelism between John and Luke, not to be accounted for, however, by dependence of Luke on the fourth gospel; nor, in this case certainly, by dependence of the fourth gospel on Luke. Both, in some way not exactly known to us, have drawn from the same cycle of stories dealing with the resurrection.

¶ 341. **Notes on § 143, John 20:1–18.**—(*d*) Vs. 2, "she runneth, therefore, and cometh to Simon Peter": This narrative concerning Mary Magdalene is entirely independent of the other accounts. It may be either (1) that Mary came to the tomb alone before the other women; or (2) that, coming with them, she turned back as soon as she saw from a distance that the stone was rolled away, and ran to the lodging-place of John and Peter, the other women meantime going on and entering the tomb; or (3) still, again, that what is here told of Mary Magdalene is simply a variant account of what is narrated by Mark; being here told of Mary only, there of the other women as a company.

(*g*) Vs. 5, "the linen cloths": *Cf.* John 19:40. Vs. 5, "stooping and looking in": in Luke 24:12 said of Peter. "Yet entered he not in": Notice the characteristic difference in the conduct of John and Peter respectively. "The linen cloths lying": The significance of these details (see also vs. 7) is as showing that the body had not been hastily removed, but that Jesus had himself deliberately laid aside these garments of the grave. Vs. 8, "and he saw and believed": *i. e.*, that Jesus had risen from the dead. Vs. 9, "for as yet they knew not the scripture": hence needed the demonstration of actually seeing the empty tomb. To judge from the arguments used by the early church, these scriptures were Pss. 16:8–11; 2:7.

(*i*) Vs. 16, "Jesus saith unto her, Mary": The use of her name shows her that he with whom she is speaking is someone who knows her, and this arresting her attention leads to her recognition of Jesus. Vs. 17, "touch me not, for I am not yet ascended," etc.: The purpose of these words is to disabuse Mary's mind of the impression that Jesus has returned to be with his disciples as formerly; not so, says Jesus, but I have yet to ascend to my Father. "Go unto my brethren": See Matt. 28:10. We might have expected that after his resurrection Jesus

would use language tending to separate himself from his disciples; on the contrary, he employs now the terms of closest intimacy and kinship. Even more significant than this word "brethren" is the language of the rest of the verse, "my Father and your Father, and my God and your God." Not simply Jesus of Nazareth, but the risen Christ counts his disciples as his brethren, and bids them look up to God as their common Father.

¶ 342. **Notes on § 145, Luke 24 : 13–35.**—(*l*) Vs. 13, "Emmaus": evidently not the Emmaus Nicopolis (now called Amwâs) suggested by Eusebius and Jerome and advocated in modern times by Robinson; for this is twenty miles (northwest) from Jerusalem instead of seven or eight—sixty furlongs, as Luke says. Josephus (*War*, vii, 6, 6) also speaks of an Emmaus twenty furlongs from Jerusalem, but does not indicate its direction. Perhaps the most probable site of the place referred to by Luke (and Josephus) is Khamasah, eight miles southwest from Jerusalem. Vs. 18, "Cleopas": The name is a short form of the Greek name Cleopatros; the disciple referred to is probably neither any one of the Twelve nor to be identified with Clopas of John 19 : 25. "Dost thou alone sojourn in Jerusalem," etc.: The implication is that, if he has not heard of these things, he is the only man, not only among the inhabitants, but even among the visitors to Jerusalem, that is ignorant of them. Vs. 19, "a prophet mighty in deed and word before God and all the people": Though the death of Jesus has shaken their belief in his messiahship, the disciples have by no means lost their faith in him as one sent from God. The intellectual difficulty springing from the shattering of an erroneous dogma seems to them to have wrecked their faith, but to Jesus himself their hearts still cling. How often this is true in modern times! Vs. 21, "but we had hoped it was he which should redeem Israel": We *had* hoped that he was the Messiah. That hope expired just in the moment in which Jesus was doing the crowning work of the Messiah. "It is now the third day": referring, of course, to his prediction that he would rise on the third day. Vss. 22, 23: *Cf.* vss. 1–10. Vs. 24: *Cf.* vs. 12. Vs. 26, "behooved it not": rather, was it not necessary; the same word which Jesus uses in Luke 9 : 22 and 17 : 25 in speaking of his death beforehand, and there translated "must." Suffering and death were a necessity of his mission. This was one of the hardest lessons for his disciples to learn. They counted success, not defeat and death, the evidence of messiahship. Only when they were convinced that he had actually died and risen again could they believe that this was part of the career of the Messiah. Vs. 27, "he

interpreted to them in all the scriptures the things concerning himself": How inexpressibly precious would be a report of this discourse; how many perplexities it would solve! Yet, in fact, we have evidence enough to show what the general character of this discourse would have been. Its main point would have been (as vs. 26 suggests) that suffering and death and victory through death belong to the work of the Messiah, the servant of Jehovah. And this he would have proved not so much by pointing out specific predictions of himself as by showing that this principle, the righteous servant of Jehovah must suffer for his fellow-men whom he would save, is clearly revealed in the Old Testament — so clearly that they ought to have seen it (vs. 25). In the Mosaic writings one side of this truth is set forth in Gen. 3:14, 15, and the career of Moses himself may have further served to illustrate it; in the prophets it is clearly set forth in such a passage as Isa., chap. 53. Vs. 30, "took the bread and blessed it": The familiar act, which they had probably often seen him perform, led them to recognize him. There can, of course, be no reference to the breaking of bread in the Last Supper, since these two were quite certainly not present there.

(*n*) Vs. 34, "hath appeared to Simon": See 1 Cor. 15:5*a* and ¶ 345. There is no account of this appearance beyond these two references to it.

¶ 343. **Notes on § 146, Luke 24:36–43.**—(*o*) Vs. 36, "and as they spoke these things": *Cf.* vs. 35. "Peace be unto you": the usual Hebrew salutation. See also John 20:19, 21, 26. Vs. 37, "supposed that they beheld a spirit": *i. e.*, a disembodied spirit; as we should say, a ghost. Vs. 39, "see my hands and my feet . . . . a spirit hath not flesh and bones, as ye behold me having": The question of the nature of Jesus' resurrection body, which is raised on the one side by such passages as this and vs. 43, and on the other by vss. 31, 36, is simply insoluble. The purpose of the event is evidently to convince the disciples that it is a reality which they behold (not a mere delusion, a ghost; which, whatever their ideas about it, would have no significance as respects the continued existence and activity of their Master), and that that reality is their Master whom they had known before. How this is consistent with the implications of vss. 31, 36, or what it involves as respects the post-resurrection life of Jesus or of the children of God in general, it is useless to speculate. The one thing which the narrative is intended to convey is the *reality* of the Jesus who appeared to the disciples.

¶ 344. **Notes on § 146, John 20:19–25.**—(*o*, *p*) Vss. 19, 20 run closely parallel to Luke 24:36–40. Vss. 21 ff. introduce additional matter.

On vs. 21 see John 17 : 18. Vs. 22, "breathed on them": The breath, as that the continuance of which proves life and the cessation of which means death, was from the earliest times associated with the spirit (the word for breath is also the word for spirit in both Hebrew and Greek); here the breathing on the disciples symbolizes the impartation to them of that Holy Spirit which was in him. On vs. 23 see Matt. 18 : 18; *cf.* ¶ 187, and see also 1 John 5 : 16, 17. Possession of the Spirit of God would enable them to distinguish the unrepentant from the really repentant sinner.

¶ 345. **The Order of Events on the Day of the Resurrection.** — In the consideration of this difficult problem certain facts must be borne in mind. There are evidently several narratives, partly or wholly distinct, which lie back of our present gospels. Thus there is (1) the narrative of Mark (16 : 1–8) which groups all the women together, *announces* an appearance in Galilee, but is broken off without *narrating* any appearance at all. This narrative is taken up by Matthew, who, however, completes the narrative from (2) some source of unknown origin, narrating first an appearance of Jesus to the women and then an appearance to the disciples in Galilee. Luke also uses the Mark narrative, but also supplements it from (3) another source of unknown origin, which knows nothing of any appearance of Jesus to the women, or of appearances in Galilee, adding instead a visit of Peter to the tomb, and several appearances in Judea. In the fourth gospel we have (4) an account, mainly independent of all the preceding, which, separating Mary Magdalene, relates her experience in great detail, as also the visit of Peter and John to the empty tomb; like Luke it narrates an appearance to the disciples in Judea on the evening of the resurrection day, but in addition narrates a second appearance to the eleven a week later in Judea, and finally, in the appended chap. 21, tells of a Galilean appearance. To all these must be added (5) the brief catalogue of Jesus' appearances given by Paul, who apparently knows nothing of an appearance to the women (in this he is like Luke, unlike Matthew and John; the incompleteness of Mark makes comparison with the second gospel impossible), but begins with the appearance to Peter, and enumerates also an appearance to the Twelve, to five hundred brethren at once, and to James, without indicating the place of any of these events. To this we have finally to add (6) the synopsis given by the unknown author (Aristion?) of Mark 16 : 9–20, which, though containing some material not found in the other accounts, is, so far as concerns the appearances of Jesus, simply a recapitulation of the

accounts given in Matthew, Luke, and John. Because of this manifestly secondary character, it may be left out of account in our present attempt.

A careful study of these accounts reveals some important differences. (*a*) The question of the time of the visit of the women to the tomb is considered in the notes on Matt. 28 : 1 (¶ 339). (*b*) Mark and the two accounts which are apparently based on him represent a group of women as coming to the tomb; John speaks of Mary Magdalene only. In itself this creates no special difficulty: Mark's account, as probably the oldest, may be accepted as correct; that of John being looked upon as simply isolating the case of Mary. It is when the narratives come to be compared in detail that the difficulty becomes greater. Mary leaves the tomb and runs to the disciples, knowing only that the stone is rolled away; the women referred to in Mark have a vision, a young man announcing that Jesus is risen, and only after such a vision run to tell the disciples. In John, Mary has such a vision after her return to the tomb. (*c*) While Mark's account breaks off at this point, the continuation in Matthew continues the disagreement with John. In John, Jesus appears to Mary; in Matthew, to the group of women, and this appearance is apparently as the women are on the way to carry to the disciples the message of the angel; while in John, Mary has already carried the message of the empty tomb to the disciples. Yet Matthew and John are alike in placing the appearance to the women (in John to Mary) close upon the vision of angels. (*d*) Matthew's addition to Mark is at this point also different from Luke's addition to Mark. According to the latter (Luke 24 : 7–11, confirmed by 24 : 22–24), the women brought to the disciples the message of the empty tomb and the vision of the angels, without having yet seen Jesus himself. (*e*) Paul's silence concerning an appearance of Jesus to the women is in agreement with Luke, whose story of the women does not include an epiphany of Jesus to them, and by so much differs from that of John and Matthew, both of whom relate an appearance of Jesus to them. (*f*) Luke relates appearances in Judea only; Matthew and John both Galilean and Judean; Mark's narrative was apparently Galilean.

These differences are sufficient to show the diversity of sources which lie behind our gospels, and to render it probable that no one of these sources had full command of all the facts — unless, perhaps, the fourth gospel aims to correct and supplement the other accounts. Probably, also, they render impossible a chronological arrangement of the facts which can be confidently affirmed to be the true one. Yet a

reconstruction which can claim probability for itself is not impossible. First, the supposition that all the women came to the tomb together, but that Mary, turning back before the others had reached the tomb, became separated from them, is not in itself an improbable hypothesis, and goes far toward solving some elements of the problem. The story will then read in brief thus: All the women came to the tomb together; Mary seeing the stone rolled away waits to see no more, but runs to tell Peter and John; the other women continue on, enter the tomb, see the vision of the young man, and return and bring the disciples word; Peter and John come to the tomb, not having met the women, see the clothes lying in the tomb, and return home; Mary, coming more slowly, reaches the garden, sees first the angel and then Jesus; the other women also, perhaps returning under an impulse similar to that which drew Mary, return and are met by Jesus; while these events are happening the two set out to Emmaus, having heard only the first report of the women and that of Peter and John, but no news of the actual epiphany of Jesus. This reconstruction takes each narrative at its face meaning, except that it assumes that the epiphany of Matt. 28:9, instead of occurring, as the narrative naturally suggests, while the women are on the way to take to the disciples the message of the angel, in fact happened after that message had been delivered. For "ran to bring" in Matt. 28:8 we in effect read "ran and brought." But the whole hypothesis is somewhat complicated, and for this reason perhaps improbable.

A second, though not radically different, arrangement may be obtained by simply leaving out of account those narratives which give evidence of being of a secondary character, and using only the older and independent narratives. Thus we should set aside, not only Mark 16:9–20, but also Matt. 28:9, 10, the latter as being probably simply another account of what is related in John 20:14 ff., and retain the narratives of Paul, of Mark, of Luke, and of John. This yields the following order of events: Mary Magdalene and at least two other women go to the tomb on Sunday morning and find the tomb empty; they report the fact to the disciples; Peter and John go to investigate, discover that the tomb is empty, and report to the rest of the disciples; Jesus appears to Mary, who has returned to the tomb; to Peter;[3] to

[3] The appearance to Peter might perhaps be placed before that to Mary on the basis of Paul's narrative, which puts it first in the list. But it is to be observed that Paul does not expressly say that the appearance to Peter was the first, and that his total omission of the appearance to the women suggests that he, like Luke, had no

the two going to Emmaus; on the evening of the same day to the Twelve.

¶ 346. **Notes on § 147, John 20 : 26–29.**—(*q*) Vs. 26, "after eight days": *i. e.*, a week later; consequently on a Sunday also. Between the tarrying in Jerusalem for a week, thus implied (see also Luke 24 : 49), and the command to depart to Galilee, with the implication that there they would, for the first time, see him (Mark 16 : 7; Matt. 28 : 16), there is a difference of representation which can be accounted for only by recognizing the existence of two traditions, each to a certain extent ignorant of the content of the other. See above, ¶ 345. Vs. 27, "reach hither thy finger," etc.: Jesus always refused to manufacture evidence to convince those who did not wish to believe. But he is most considerate of the weakness and doubt, even the blameworthy doubt, of those who are willing to believe. Vs. 28, "my Lord and my God": not an identification of Jesus with God the Father, but a glad recognition that Jesus, as the revelation of the Father, is for him both Lord and God. Vs. 29, "blessed are they that have not seen, and have believed": *i. e.*, who have accepted good testimony. He who will learn by experience does well; but he does better who is willing also to accept the testimony of good witnesses. This important truth is repeatedly emphasized in this gospel.

¶ 347. **Notes on § 148, John 21 : 1–24.**—(*r*) This whole section constitutes an appendix to the gospel of John, which has already been brought to a conclusion in 20 : 30, 31 (§ 151). It seems to be from the same hand as the rest of the gospel, but has been added after the gospel was regarded as complete. The motive of its addition is probably to be found in vs. 23. John's survival to extreme old age had given rise to the interpretation of Jesus' words to him as a prediction that he should not die. When, therefore, he died, his death seemed to disprove Jesus' prediction, and so discredit both disciple and Master. Hence there arose the necessity to point out exactly what Jesus had said and what it meant.

Vss. 1–14 call for no special comment. Their general import as evidence of the resurrection of Jesus is the same as that of Luke 24 : 36–43.

In vss. 15–17 Jesus recommissions, as it were, the disciple who had denied him, emphasizing his duty to care for his brethren (*cf.* Luke

knowledge of this cycle of tradition; it may then as easily belong at the beginning of his list as in the midst of it. For this reason, and because this yields a more probable order of events, we place the appearance to Mary first. With this agrees also Mark 16 : 9, which in this respect reflects an ancient tradition at least.

22 : 32). Much — probably too much — has been made of the difference between the two words for "love" in this passage (see margin of R. V.). The variation is probably, like the change "lamb" to "sheep" and "feed" to "tend," merely rhetorical. Vs. 19, "Signifying by what manner of death he should glorify God": the language of Jesus doubtless referred primarily to the feebleness of old age, and the necessity of depending upon others, thus intimating how long-continued and arduous would be the task and service which he was giving him. But when, as tradition says was the case, Peter had died by crucifixion, then Christians saw in the words a reference to this fact also. On vs. 23 see above.

Vs. 24, "this is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true": This verse is evidently shown by the "we" of the last clause to be, not from the hand of the disciple referred to in the first clause, but from persons who knew him and the trustworthiness of his testimony. The disciple is evidently the one mentioned in vss. 20, 23, and, as vs. 20 clearly shows, one of the Twelve, and of the inner circle of the Twelve, and can have been no other than John. The verse is thus a very early testimony to John as the source of the narrative, and the word "wrote" naturally implies that he left his material, in part at least, in writing. *Cf.* ¶ 13.

¶ 348. **Notes on § 149, Matt. 28 : 16–20.**—(*s*) Vs. 16, "the eleven disciples went into Galilee": in pursuance of the command given them (Mark 16 : 7 ; Matt. 28 : 7, 10); this gospel passing over all the appearances in Judea. "Unto the mountain where Jesus had appointed them": This appointment of a place of meeting is not elsewhere mentioned, nor can the location be determined. Vs. 18, "all authority hath been given unto me in heaven and on earth": *cf.* Mark 2 : 10; John 5 : 26, 27 ; 17 : 2 ; and especially John 3 : 19–21. As the revelation of God he is for men the representative of the Father. By their attitude toward him men determine their destiny for this world and that which is to come, and to him all workers in the kingdom look for leadership. Vs. 19, "go ye therefore and make disciples of all the nations": These words express the missionary spirit which is itself the spirit of Christ. Possession of healthful, saving truth carries with it the obligation to give this truth to those who do not possess it. The followers of Jesus having found in him a Savior, and in his gospel a message of truth and salvation, can but give that message to all, even to the ends of the earth. The limitations of former times, even that

imposed by Jesus himself (Matt. 10 : 5, 6), could not be other than temporary. Though necessitated by the hardness of men's hearts, or the expediency of moving step by step, beginning with the Jews, and passing from them to the gentiles, they could not be permanent, and are now set aside in this permanent and world-wide commission. "Baptizing them": The practice of baptism as a symbol of repentance, which was introduced by John the Baptist, but which Jesus had not apparently taken up as a part of his own personal mission (*cf.* ¶ 81), is now to be resumed as an outward sign of discipleship to Jesus, and as such we find it constantly practiced in the apostolic age, and down to the present day. "Into the name of the Father, and of the Son, and of the Holy Ghost": *i. e.*, with reference to the Father, the Son, and the Holy Spirit, the ceremonial act having its significance as a confession and acceptance of Father, Son, and Spirit. From a very early day it became customary to employ this phrase, as we do today, as a solemn formula accompanying baptism (so in the so-called "Teaching of the Twelve," a church-manual written not far from 100 A. D.), but apparently it was not generally so employed by the apostles (see Acts 2 : 38 ; 8 : 16 ; 19 : 5 ; Rom. 6 : 3). The meaning of the act in the mind of the person who receives baptism, rather than the formula used by the administrator, gives the act its significance. Vs. 20, "teaching them to observe all things whatsoever I have commanded you": The work of the apostles — now such in a new sense — is to teach the kingdom and dominion of Christ. "And lo, I am with you alway, even unto the consummation of the age": Jesus is not to withdraw from his kingdom, or from active partnership with his disciples in the work which he has left them to do. As before his death he announced his return (*cf.* ¶ 312), in the confidence that his work on earth was not yet done, so now he assures his disciples of his continual presence with them in their work. "The end of the world": more exactly "the consummation of the age," *i. e.*, the end of that development through which the kingdom passes from feebleness to supremacy. As this "consummation" formed for Jesus' disciples the horizon of thought, the closing phrase strengthens the previous expression "all the days". Though what they looked for as the "consummation of the age" came in a sense long ago, even as they to whom the promise was given are long ago dead, yet the promise of Jesus' presence with his disciples and missionaries is still being fulfilled, as they carry on that leavening of society which will yet transform it into the kingdom of God.

¶ 349. **Notes on § 150, Luke 24: 44–53.** —(*v*) Vss. 44–49 are peculiarly difficult to locate chronologically. Luke (knowing nothing of appearances of Jesus in Galilee) connects them immediately with the appearance on the evening of the resurrection day. Vs. 49 seems, however, to leave no room after this event for the appearances in Galilee related by Matthew and John, and implied in Mark also, and so forbids our placing it before §§ 148, 149. The resemblance of vss. 46,

ANCIENT CHURCH OF THE ASCENSION

47 to Matt. 28: 19, 20, with which they are substantially identical in thought, suggests that this paragraph is a variant account of that event; while vs. 49 also reminds us of John 20: 22. Probably these verses (44–49) are best regarded as an independent tradition of what is in the other gospels differently narrated, rather than as referring to a distinct event. Vs. 47, "unto all the nations": *cf.* Matt. 28: 19. "Beginning from Jerusalem": This phrase, peculiar to Luke, by no means implies a restriction of the efforts of the apostles to their own people or capital city (a conception distinctly excluded by the preceding phrase), but emphasizes the necessity of making the city where Jesus had been put to death and where he had risen from the dead the

starting-point for their world-wide work. Strategically such a course was for many reasons the only possible one. On vs. 49 *cf.* Acts 1 : 4, 5.

(*w*) On vss. 50–53 see also Acts 1 : 6–14.

¶ 350. **Notes on § 151, John 20 : 30, 31; 21 : 25.**—These verses constitute no part of the gospel narrative. The gospel was originally intended to end with chap. 20, and vss. 30, 31 are the writer's statement of his purpose in writing. "Many other signs" probably refers especially to the signs of his resurrection (*cf.* Acts 1 : 3), meaning many besides these that are recorded in chap. 20; yet "these" things that "are written" probably include, by implication at least, the whole book. The purpose of the record is first intellectual, to maintain the conviction (*cf.* ¶ 13) that Jesus is the Christ, the Son of God; but this itself has for its purpose the maintenance, on the basis of such conviction, of life in his name, of life-fellowship with God (*cf.* ¶ 314) through Jesus Christ accepted as his Son.

Chap. 21 is itself an appendix to the gospel, and vs. 25 is probably not from the hand of John himself, but an addition by the same persons who in 21 : 24 certify who wrote the book. The first clause repeats in effect 20 : 30; the second clause is an oriental hyperbole emphasizing the incompleteness of the written records of the life of Jesus.

¶ 351. **The Fact of the Resurrection and its Significance.**—To concentrate attention exclusively on the gospel records of Jesus' appearances after his crucifixion and burial, especially to busy one's self too assiduously with the problem, necessary in itself, of the relation of these narratives and the recorded events to one another, is to miss the real force of the evidence for his resurrection. To appreciate this, several other facts need to be borne in mind.

It is clearly testified by the gospels that Jesus expected and predicted that he would rise from the dead. The correctness of the record in this respect is, moreover, confirmed by the testimony as to his teaching concerning the resurrection of the righteous in general, and his whole doctrine of the fatherhood of God. Believing (see especially Mark 12 : 24–27) that no one who is in loving fellowship with God can perish, he could not but apply this reasoning to himself, and could not but believe therefore that, though he was to die on the cross, yet such death could not interrupt his life with and unto God. Nor is there any reason to doubt the record of the evangelists that he predicted that

he would rise after three days, though this phrase perhaps meant to him simply in a short time (as in Hos. 6 : 2). Conscious of a relationship to the kingdom of God on earth which was unique in its importance, he could not doubt that his separation from that work by death would be very brief. Such then being his own expectation and faith, we can but be assured that he did in fact live after death, and this on just the ground on which he himself argued it for others; it is impossible that the Son of God, the object, the preëminent object, of God's approving love, should perish.

But resurrection undoubtedly involves more than continuance of existence. Could we conceive that Jesus at his death, though continuing to live and even to enjoy "the glory which he had with the Father before the world was," yet ceased to have any relation to, or part in, the kingdom of God on earth — that could not be to us his resurrection. Nor is this what Jesus meant to predict. He believed that he was to continue, not only in the enjoyment of God's favor, but in fellowship with his disciples and in the work of the kingdom. And this it is that is really important for Christian faith. In what sense the risen Jesus had a body, and what was the nature of that body, how he could eat, and show them his hands and his feet, and yet appear and disappear at will — these are matters of little or no importance compared with the question whether Jesus lived after death, in the enjoyment of God's favor, in fellowship with his disciples, active in the work of his kingdom. That he did thus live we have many and strong reasons to believe. Our gospels, despite all their differences in detail — differences for which we cannot account and which prevent the construction of a continuous narrative of what happened — yet bear concurrent testimony to the confident belief of the Twelve that Jesus manifested himself to his disciples after his death and talked with them. The testimony of the apostle Paul, moreover, is of peculiar significance. Writing as he did even before the earliest of our gospels was written, while nearly all the Twelve were still alive, himself a contemporary with Jesus, who knew both all that the Jews alleged against the fact of the resurrection and the testimony of the disciples to the fact, he brings us, at the very least, conclusive evidence that Peter and James and a multitude more confidently believed that singly and in large companies they had seen Jesus and had heard him speak, and himself testifies in effect that, despite his former rejection of Jesus and his knowledge of all the Jewish objections to Jesus' resurrection, he regarded this testimony as valid and conclusive. That he accepted

all this testimony only after he had himself had a vision of Jesus does not affect in the least his evidence as to the belief of the early church, and, while it modifies, it does not destroy the significance of his acceptance of their testimony as true.

To the belief of the apostles and others that they saw Jesus and heard him speak is to be added the testimony of the gospels that the tomb was empty the third morning after the resurrection. In itself this might result from a variety of causes, and, with the assurance that Jesus lives with God and on earth, it matters little to us what became of his body. Yet the attitude of Paul in the matter seems, in fact, to exclude all explanation save that Jesus actually rose from the dead, and so to bring to us such confirmation of the fact of the resurrection as was given to the Twelve by the sound of his voice and the touch of his hands. That the tomb was actually empty there can be no doubt. Had it not been so, Paul must have known it, and a belief in the resurrection in the sense in which he understood it would have been impossible to him. Indeed, it would have been so to the Twelve also if the Jews had been able to point to the body still in the tomb. In like manner is the hypothesis that the body was stolen rendered highly improbable. Had the Jews stolen it, Saul would in all probability have known it through his association before his conversion with the leaders of the Jews in Jerusalem. Had the disciples stolen it, it is almost impossible that they should have accepted the fact of the resurrection, knowing that they were themselves responsible for the empty tomb. While we are undoubtedly dealing here with a most difficult element of the problem, yet the testimony of the gospels to the empty tomb, related as it is to Paul's conviction, constitutes a confirmation of the other evidence.

And finally it is to be said that the history of the apostolic church and of the Christian centuries constitutes a mighty confirmation of the essential fact of the resurrection. It is beyond all controversy that the early church built its apologetic, and in a sense its faith, on the evidence of, and testimony to, the resurrection. The Christian church believes today, as it has always believed, in the continued presence and activity of Jesus in his church. This does not establish the accuracy of the early record in its details, nor does it vouch for all the theories of the resurrection that have been held in the church. But historic Christianity itself is an effect which demands a cause, and to no cause can it be so rationally referred as to that which the early church accepted as an unquestionable fact, that the

Christ who lived in Galilee and died on Calvary still lives, as he promised that he would, abiding with, and working in, his kingdom on earth.

"And these things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

¶ 352. **Questions and Suggestions for Study.**—(1)* How many of the gospels contain records of the appearances of Jesus after his resurrection? (2) What are the facts in respect to the gospel of Mark in this matter? (3)* What important testimony to the resurrection is found in the New Testament outside the gospels? (4) Which of the gospels narrate (or imply) appearances in Galilee? (5) Which narrate appearances in Judea?

(6)* Give an account of the events of the resurrection morning as told in Mark. (7)* As told in John. (8) Suggest two possible constructions of the narrative on the basis of the testimony as a whole.

(9) What two gospels (aside from the addition to Mark) narrate events of the latter part of the resurrection day? (10)* Give an account of these events. (11)* What was the subject of Jesus' conversation with the two on the way to Emmaus? (12)* What truth which they had overlooked did he especially emphasize?

(13)* Give an account of the appearance of Jesus on the Sunday after the resurrection.

(14) Tell separately the story of the experience of Mary in respect to the resurrection. (15) Of Thomas.

(16)* What still later appearances of Jesus are recorded in the New Testament? (17) Who are the witnesses for each of these? (18)* What is the meaning of Jesus' great commission to his disciples? (19) What is the reason of the difference between this command and the earlier one to preach to Jews only? (20)* Does our duty in reference to the evangelization of the world rest solely upon this command, or would it be the same if we had no record of it? (21) What is the peculiarity

of Luke's version of the great commission? (22)* What is the meaning and reason of the phrase "beginning from Jerusalem"?

(23) What is the significance of Jesus' prediction of his resurrection in relation to the facts? (24)* What in respect to the resurrection of Jesus is of the highest significance for Christian faith? (25)* What relation did the resurrection have to the founding of the Christian church and the faith of its early members? (26)* What relation has the fact of historic Christianity —the rise and development of Christianity—to the fact of the resurrrection?

(27) What does the fourth gospel state as its purpose? Explain the meaning of John 20:30, 31. (28) How is that purpose related to the purpose of the gospels as a whole; of the whole New Testament; of all study of the New Testament?

¶ 353. **Constructive Work.**—Write chap. xxxv of your "Life of Christ" upon some such plan as this:

1. The witnesses for the resurrection of Jesus.
   a) The gospels and other New Testament books which record his appearances.
   b) The several documents on which the gospel accounts are based.
   c) The different point of view of these witnesses.
   d) The persons who are narrated in the New Testament to have seen Jesus after his death.
2. The events of the resurrection morning.
3. The subsequent appearances in Judea.
4. The Galilean appearances.
5. The final appearance to the Twelve.
6. The appearance to Paul.

   (On 2–6 ¶ 337 will suggest a further analysis.)
7. The fact and the significance of Jesus' resurrection.

¶ 354. **Supplementary Topics for Study.**

1. The basis of Jesus' confidence that he would rise from the dead.

2. The effect of the resurrection on the Twelve in respect to their conception of the Messiah's work. Compare the evidence of the gospels as to their thought before the resurrection with that of the Acts and the epistles as to their later thought.

3. The significance of Paul's testimony to the resurrection.

4. The significance of the empty tomb.

5. The resurrection of Jesus as related to the Christian hope of future blessedness.

6. The significance of Jesus' resurrection for Christian faith of today.

¶ 355.* **Review Questions.**—(1) Name the nine parts of Jesus' life. (2) What two gospels contain a story of the infancy? (3) What gospel is the only authority for Jesus' early work in Judea? (4) What gospels tell the story of the Galilean ministry? (5) Which gospel gives the fullest account of the Perean ministry? (6) What gospel narrates most fully the work of Jesus in Jerusalem in all periods of his ministry?

(7) What did Jesus seek to attain in the Galilean ministry? (8) What were the methods by which he sought to accomplish this end? (9) How far did he succeed in these efforts? Describe the situation at the close of the Galilean ministry. (10) Describe the work of Jesus in the Perean ministry. (11) Characterize the work of Jesus in the Passion Week in relation to the Jewish leaders. (12) Describe his work in this period in relation to his disciples. (13) What were the causes which brought about the death of Jesus? (14) Why was he put to death at the hands of the Romans?

(15) When did Jesus first distinctly recognize himself to be the Messiah? (16) When did he first distinctly announce his messiahship to others? (17) When did he begin to foresee his death at the hands of the Jews? (18) When did he first predict his resurrection? (19) What was it in the life and teaching of Jesus that aroused antagonism to him? (20) Could Jesus have escaped rejection and death? (21) Why did he not do so?

(22) Name several of the great discourses of Jesus and tell the theme of each. (23) What did Jesus mean by the kingdom of God? (24) By what means did he seek to found and develop it? (25) What means did he take to secure the continuance of the work which he began?

(26) What is the central thought of the moral teaching of

Jesus? (27) What is the central idea of his religious teaching? (28) What conception of the mission and character of Jesus did he himself hold? (29) What is the relation of Jesus' character to his teaching? (30) What to you is the central significance of Jesus' life? (31) Of his death? (32) Of his resurrection?

(33) Why is the teaching of Jesus authoritative for us? (34) What place in the history of the world is to be assigned to Jesus? (35) What place in the life of the world today?

INDEX OF NAMES AND SUBJECTS.

(Italic figures refer to pages on which references to the literature of the subject are given.)

ANNAS, 53, 260.
ARCHELAUS, 14.

BAPTISM: John the Baptist's, 52; of Jesus, 56; by the disciples of Jesus, 72, 287.
BETHANY, beyond Jordan, 56, 62.
BETHANY, in Judea, 201, 216.
BETHESDA, Pool of, 91.
BETHLEHEM, 32.
BETHPHAGE, 219.
BETHSAIDA, 137, *138*.

CÆSAREA PHILIPPI, 152, *162*.
CAIAPHAS: his high-priesthood, 53; his prophecy, 203; trial of Jesus before, 259.
CALVARY, 270, *271*, 276.
CANA OF GALILEE, 65.
CAPERNAUM, *83*.
CHRIST, second coming of, 158; 205, 237–41.
CHRIST, see Messiah.
CHRONOLOGY: of John the Baptist's ministry, 53; of Jesus' life, 69, *72*, 223, 248.
CHURCH AND KINGDOM, 155.
CORBAN, 142.
DALMANUTHA, 149.
DEMONIACAL POSSESSION, *84*, 126.
DIVORCE: teaching of Jesus compared with teaching of the Pharisees, 208.

EDUCATION AMONG THE JEWS, 45.
EPISTLES AS SOURCES FOR THE LIFE OF JESUS, 25, *27*.
ESSENES, 38.

FAMILY LIFE AMONG THE JEWS, 35.
FASTING, 89.
FEASTS OF THE JEWS, 69, *72*; of Dedication, 186; of the Passover, 247; of Tabernacles, 170, *175*.

GADARA, 125, 126, *129*.
GALILEAN MINISTRY: characteristics and results of the first period, 94; of the second period, 143; of the third period, 173.
GALILEE, 80, *86*; Sea of, *129*.
GENNESARET, land of, 138.
GERASA, 125, 126.
GETHSEMANE, 259, *271*.
GOSPELS: purpose and peculiarities of each, 20–24, *27*. See Matthew, Mark, Luke, John

HEROD ANTIPAS, 14, 53, 133, *135*, 193, 265.
HEROD PHILIP, 14, 53.
HEROD THE GREAT, 13.
HERODIANS, 227.
HERODIAS, 133.
HOUSES IN PALESTINE, 87.

JACOB'S WELL, 74.
JERUSALEM: Jesus' prediction concerning, 237–41; prediction fulfilled, *243*.
JESUS: sources of his life, 24, *27*; family of, 130; attitude toward the Old Testament and Pharisaism, 101–4; attitude toward the religious leaders, 229; conception of messiahship, 60, 229; conception of the kingdom of God, 121; method of training the Twelve, 133; use of parables, 122; teaching as to wealth, 198, *201*; ethical teachings, *124*; social teachings, 208, 227.
JEWS: children, care of, 36; dress, 131; education, 36, 45; expectation of the Messiah, 54, *56*; family life, 35; feasts, 69; houses, 87, 113; ideas of life after death, 228, *232*; laws as to inheritance, *201*; relation to Rome, 227; weddings, *66*.
JOHN THE BAPTIST, 50, 52, *56*, 110; arrest of, *80*; death of, 133.

JOHN, GOSPEL OF: purpose and plan, 23, *27;* order of sections in, 172, 182, 184, 250; appendix to, 285, 286, 289.
JUDAISM: its downfall prophesied, 237–41.
JUDEA: historical sketch of, 9–15, 53; religious condition of, in the time of Christ, 37.
JUDEAN MINISTRY OF JESUS: characteristics and results, 76.

KINGDOM OF GOD: 99–108; Jesus' conception of, 121; parables of, 119–21; permanence of the law of, 101; righteousness in, 101–4; coming of, 205, 206; compared with the church, 155.

LEGALISM, 38.
LIFE, eternal, 234; after death, 228.
LUKE, GOSPEL OF: chronology of, 53; purpose and character of, 19, 22, *27.*

MACCABEES, 10.
MARK, GOSPEL OF: 20, *27;* order of events in, 94; appendix to, 275, 277.
MARRIAGE AND BETROTHAL, 35.
MATTHEW, GOSPEL OF, 21, *27,* 133.
MESSIAHSHIP, Jesus' conception of, 60, 229.
MESSIANIC EXPECTATION, 39, *41;* of John the Baptist, 52, 110; of the people, 54, *56,* 220, 222, 229; of the Samaritans, 75.
MESSIANIC PSALM, 33.

NAZARETH, 29, 82.

OLD TESTAMENT, Jesus' attitude toward, 101–4.

PALESTINE: history of, 9–15, 53; houses in, 87; religious condition of, 37.
PARABLES, *124;* interpretation of, 122; of the kingdom, 119–21; why used by Jesus, 122.
PASSOVER: method of observing, 247, *256;* Jesus' last, 248.
PEREAN MINISTRY, records of, 176.
PHARISEES: rise of, 12, 13; scribes of, 88; attitude of Jesus to, 229; attitude toward Jesus, 70, 94, 202; disciples of, 89; laws of, governing the sabbath, *96;* legalism of, 38; teaching of, 89, 90, 93, 141; teaching as to divorce, 208; ethical teaching of Jesus compared with teaching of, *124.*
PHILIP, son of Herod, 14, 53.
PONTIUS PILATE, 53, 262, 263.
POOLS: of Bethseda, 91; of Siloam, 183.
PSALMS OF SOLOMON, 33.
PUBLICANS, 88.

QUOTATIONS FROM THE OLD TESTAMENT, 44.

RELIGIOUS CONDITION OF PALESTINE, 37.
RESURRECTION: testimonies to, 273; order of events on the day of, 282; fact of, and significance of, 289.
RITUAL among the Jews, 37.
ROME, relation of the Jewish state to, 227.

SABBATH, 90, 92, 93; pharisaic laws governing, *96.*
SADDUCEES, 12, 13, 202, 228.
SAMARITANS, *78;* messianic hope of, 75.
SANHEDRIN, 70, 202, 260.
SCRIBES: enmity to Jesus, 94; teaching of, 101–4.
SEA OF GALILEE, *129.*
SERMON ON THE MOUNT: analysis of, 99, 100; discussion of, 100–106.
SILOAM, Pool of, 183.
SON OF DAVID, 128.
SON OF GOD, 29.
SON OF MAN, 63; coming of, 205, 240.
SOURCES OF THE LIFE OF JESUS, 24, *27.*
SUPPER, the Last: time of, 248, 249; order of, 244, 247, *256.*
SYNAGOGUE AND SYNAGOGUE SERVICE, 82, *86.*

TEMPLE, 28, 37, 68, 237; cleansing of, 67–9, *72,* 223; plan of, 68.
TIBERIAS CÆSAR, fifteenth year of, 53.
TRAINING OF THE TWELVE, 133.
TRANSFIGURATION, 160.
TRIAL OF JESUS, *272;* before the Jewish authorities, 259; before Pilate, 262.
TYRE AND SIDON, 147, *151.*

WEDDINGS AMONG THE JEWS, *66,* 226.

INDEX OF PASSAGES.

SHOWING WHERE EACH SECTION OF THE FOUR GOSPELS IS CITED OR DISCUSSED.

(Page figures in light-faced type show where the passage is cited at the head of a chapter. Bold-faced figures show where the passage is discussed.)

	PAGE	
Matt. 1 : 1–17	28	
18–25	28	**30**
Matt. 2 : 1–12	42	**43**
13–23	42	**43**
Matt. 3 : 1–12	49	**50**
13–17	56	**57**
Matt. 4 : 1–11	56	**58**
12	79	**80**
12	72	**73**
13–16	79	**83**
17	79	
18–22	79	
23	79	
23–25	97	**97**
Matt. 5 : 1–48	97	**99**
Matt. 6 : 1–34	97	**99**
Matt. 7 : 1–29	97	**99**
Matt. 8 : 1	97	**99**
2–4	79	
5–13	109	**109**
14–17	79	**85**
[18]	125, 176	
19–22	176	
23–27	125	
28–34	125	**126**
Matt. 9 : 1	87, 125	
2–8	87	
9–13	87	
14–17	87	
18–26	125	**127**
27–34	125	**128**
35	129	
36–38	129	**132**
Matt. 10 : 1–42	129	**132**
[2–4]	97	

	PAGE	
Matt. 11 : 1	129	**132**
2–19	109	**110**
20–30	176	**179**
Matt. 12 : 1–8	87	**93**
9–14	87	
15–21	97	**97**
22–45	116	**116**
46–50	116	
Matt. 13 : 1–53	116	**119**
54–58	129	
Matt. 14 : 1–12	129	
[3–5]	79	
13–23	136	
24–36	136	
Matt. 15 : 1–20	136	
21–28	147	
29–31	147	**148**
32–38	147	
39	147	
Matt. 16 : 1–12	147	
13–20	152	**154**
21–28	152	
Matt. 17 : 1–13	152	
14–20	152	
22, 23	152	
24–27	162	**163**
Matt. 18 : 1–35	162	**165**
Matt. 19 : 1, 2	176	
3–12	207	**208**
13–15	207	
16–30	207	
Matt. 20 : 1–16	207	**210**
17–19	207	
20–28	207	
29–34	207	

	PAGE	
Matt. 21: 1–11	219	220
12 17	219	
18, 19	219	
20–22	219	
23–27	225	
28–46	225	226
Matt. 22: 1–14	225	226
15–40	225	
41–46	225	
Matt. 23: 1–39	225	229
Matt. 24: 1–51	237	239
Matt. 25: 1–46	237	239
Matt. 26: 1–5	237	
6–13	215	
14–16	237	
17–30	243	
31–35	243	
36–46	257	
47–56	257	
57–75	257	
Matt. 27: 1–10	257	
11–31	257	
32–56	257	269
57–61	257	
62–66	257	
Matt. 28: 1–10	273	277
11–15	273	
16–20	273	286
Mark 1: 1–8	49	49
9–11	56	56
12, 13	56	58
[14]	72	73
14, 15	79	79
16–20	79	83
21–34	79	84
35–45	79	85
Mark 2: 1–12	87	87
13–17	87	88
18–22	87	89
23–28	87	92
Mark 3: 1–6	87	93
7–12	97	97
13–19*a*	97	98
19*b*–30	116	116
31–35	116	118
Mark 4: 1–34	116	118
35–41	125	125

	PAGE	
Mark 5: 1–20	125	125
21 43	125	126
Mark 6: 1–6*a*	129	130
6*b*	129	
7–13	129	130
14–29	129	133
[17, 18]	79	
30–46	136	136
47–56	136	138
Mark 7: 1–23	136	141
24–30	147	147
31–37	147	148
Mark 8: 1–9	147	149
10–21	147	149
22–26	147	150
27–30	152	152
31–38	152	155
Mark 9: 1	152	155
2–13	152	158
14–29	152	160
30–32	152	161
33–50	162	163
Mark 10: 1	176	176
2–12	207	207
13–16	207	209
17–31	207	209
32–34	207	211
35–45	207	211
46–52	207	212
Mark 11: 1–11	219	219
12–14	219	222
15–19	219	222
[19]	237	
20–25	219	223
27–33	225	225
Mark 12: 1–12	225	225
13–34	225	227
35–37	225	229
38–40	225	
41–44	233	233
Mark 13: 1–37	237	237
Mark 14: 1, 2	237	241
3–9	215	216
10, 11	237	241
12–26	243	243
[26]	257	
27–31	243	
32–42	257	257

	PAGE	
Mark 14: 43–52	257	259
53–72	257	260
Mark 15: [1*a*]	257	
1–20	257	263
21–41	257	268
42–47	257	270
Mark 16: 1–11	273	275
12, 13	273	277
14	273	277
15–18	273	277
19, 20	273	277
Luke 1: 1–4	17	19
5–25	28	28
26–38	28	28
39–56	28	31
57–80	28	31
Luke 2: 1–7	28	31
8–20	28	32
21	42	42
22–39	42	42
[39]	42	
40	42	44
41–50	42	45
51, 52	42	46
Luke 3: 1–18	49	53
19, 20	79	80
[19, 20]	49	
21, 22	56	57
[23*a*]	56	
23–38	28	
Luke 4: 1–13	56	59
14, 15	79	80
16–30	79	82
31–41	79	
42–44	79	
Luke 5: 1–11	79	84
12–16	79	
17–26	87	
27–32	87	
33–39	87	
Luke 6: 1–5	87	
6–11	87	
12–19	97	98
20–49	97	106
Luke 7: 1–10	109	
11–17	109	110
Luke 7: 18–35	109	112
36–50	109	112
Luke 8: 1–3	109	113
4–18	116	
19–21	116	
22–25	125	
26–39	125	
40–56	125	
Luke 9: 1–6	129	
7–9	129	
10–17	136	
18–21	152	
22–27	152	
28–36	152	
37–43*a*	152	
43*b*–45	152	
46–50	162	
51–62	176	177
Luke 10: 1–24	176	178
25–37	176	179
38–42	176	180
Luke 11: 1–13	189	189
14–36	116	118
37–54	189	190
Luke 12: 1–59	189	191
Luke 13: 1–9	189	193
10–21	189	193
22–30	189	193
31–35	189	193
Luke 14: 1–24	196	196
25–35	196	197
Luke 15: 1–32	196	197
Luke 16: 1–31	196	198
Luke 17: 1–10	196	199
11–19	204	204
20–37	204	205
Luke 18: 1–8	204	205
9–14	204	206
15–17	207	
18–30	207	
31–34	207	
35–43	207	
Luke 19: 1–10	215	215
11–28	215	215
29–44	219	220
45–48	219	
Luke 20: 1–8	225	

		PAGE	
Luke 20	9–19	225	
	20–40	225	
	41–44	225	
	45–47	225	
Luke 21	1–4	233	
	5–38	237	241
	[37, 38]	219	
Luke 22	1–6	237	
	7–30	243	245
	31–34	243	
	35–38	243	250
	39–46	257	
	47–53	257	
	54–71	257	
Luke 23	1–25	257	265
	26–49	257	269
	50–56*a*	257	
Luke 23	56*b*—24: 12	273	278
	13–35	273	280
	36–43	273	281
	44–53	273	288
John 1	1–18	17	17
	19–28	61	61
	29–34	61	62
	35–42	61	63
	43–51	61	63
John 2	1–11	61	64
	12	61	
	13–22	67	67
	23–25	67	70
John 3	1–21	67	70
	22	72	72
	23–36	72	73
John 4	[1, 2]	72	72
	1–3	72	73
	4–26	72	73
	27–42	72	76
	43–45	79	
John 4	46–54	79	82
John 5	1–47	87	89
John 6	1–15	136	137
	16–21	136	139
	22–71	136	139
John 7	1–52	169	169
	53	169	171
John 8	1–11	169	171
	12–30	169	171
	31–59	169	171
John 9	1–41	182	182
John 10	1–21	182	184
	22–42	182	186
John 11	1–46	201	201
	47–54	201	202
	55–57	215	217
John 12	1–11	215	217
	12–19	219	
	20–36	233	233
	37–50	233	235
John 13	1–30	243	246
	31–35	243	249
	36–38	243	250
John 14	1–31	243	250
John 15	1–27	243	251
John 16	1–33	243	251
John 17	1–26	243	253
John 18	1–11	257	259
	12–27	257	260
	28–40	257	265
John 19	1–16*a*	257	265
	16*b*–37	257	270
	38–42	257	
John 20	1–18	273	279
	19–25	273	281
	26–29	273	285
	30, 31	273	289
John 21	1–24	273	285
	25	273	289

232.9 Q
B 95

Burton, E. D. &
Mathews, Shailer

232.9 Q
B 95

6